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Selections.

From the Boston Atlas.

COLORED MARINERS IN SOUTH CAROLINA.

Great excitement prevails in some parts of the South, on account of the abolition movements in the non-slaveholding States, and the difficulties which have attended the attempts which they have made to secure their constitutional right to recover their fugitive slaves. In some cases, undoubtedly, the measures of the ultra abolitionists have been unjustifiably violent—but let not the South suppose that the ground they stand upon is impregnable. They have been guilty of manifest violations of the letter and spirit of the Constitution—and it may well be doubted whether they have not forfeited their rights to the arrest of their fugitive slaves in the free States, by their violation of another provision, which was its avowed equivalent.

The Constitution of the United States provides that the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States. The free colored citizen of Massachusetts has a good right to pass, unmolested, into the State of South Carolina—and, while there, he has a full guarantee, from the Constitution of the United States, that he shall enjoy all the privileges and immunities of the free citizens of that State. Laws have been passed, by the State of South Carolina, and other slave States, infringing this constitutional provision, and rendering it a mere nullity.

We have been led to these remarks, by the perusal of certain documents which have fallen into our hands. They are of so interesting a character, and have such important bearing upon that great subject, which threatens to become so momentous to the country, that we think we shall render a public service, by laying them before our readers.

On the second day of February last, a resolution, offered by the Hon. JOHN QUINCY ADAMS, was passed by the House of Representatives of Congress, calling upon the President of the United States for the correspondence between the government of the United States, and those of Great Britain, and South Carolina, respectively, in regard to the law of the latter State, requiring the imprisonment of foreign black seamen at the port of Charleston—and, also, for the opinion of Judge Johnson, of the Supreme Court of the United States, against the constitutionality of the said law.

In answer to the call, the President caused the following documents to be laid before the House, on the 2d of March last:

To the House of Representatives:

I have the honor to submit copies of the correspondence and other documents, called for by the resolution of the House of Representatives of the 2d of February.

I am not informed of the existence of any official opinion of the late Judge Johnson, on the unconstitutionality of the act or acts of the State of South Carolina, upon the subject referred to in the resolution.

JOHN TYLER.

WASHINGTON, Feb. 28, 1842.

The Secretary of State of the United States, to the Governor of South Carolina.—[COPY.]

DEPARTMENT OF STATE,
Washington, July 6, 1824.

Sir—By direction of the President of the United States, I have the honor of enclosing copies of several successive representations received at this department, from the representatives of the British government here, relating to the operation of an act of the legislature of South Carolina. A copy of the opinion of the attorney-general of the United States upon the act is likewise enclosed; and I have it in charge to express the hope of the President that the inconvenience complained of, will be remedied by the legislature of the State of South Carolina itself.

I am, with great respect, sir, your very humble and obedient servant,

JOHN QUINCY ADAMS.

To his excellency the governor
of South Carolina, Columbia.

Mr. Canning to Mr. Adams.—[COPY.]

WASHINGTON, Feb. 15, 1823.

Sir—It is my duty to bring under your notice an act lately passed by the legislature of the State of South Carolina, which cannot remain in force without exposing the vessels of his majesty's subjects entering the ports of that State in prosecution of their lawful commerce, more especially such as are engaged in the colonial trade, to a treatment of the most grevious and extraordinary description.

The accompanying transcript of the third section of the act to which I refer, will make you acquainted with the particular nature of the grievance attendant on the enforcement of the law in question. I am confident that a mere perusal of the enactment will suffice to engage your interference, for the purpose of securing his majesty's subjects, when trading with this country, from the effects of its execution.

One vessel under the British flag has already experienced a most reprehensible act of authority under the operation of this law; and if I abstain for the present from laying before you the particulars of the transaction, it is only in the persuasion that ample redress has, by this time, been obtained on the spot, at the requisition of his majesty's consul at Charleston, and that the interference of the general government, in compliance with the representation which I have now the honor to address to you, will be so effectual as to prevent the recurrence of any such outrage in future.

I beg, sir, that you will accept the assurance of my very distinguished consideration.

STRATFORD CANNING.

The Hon. JOHN QUINCY ADAMS,
Secretary of State.

Third section of an act passed in the State of South Carolina, entitled, "An act for the better regulation and government of free negroes and persons of color, and for other purposes."

And be it further enacted by the authority aforesaid, That if any vessel shall come into any port or harbor of this State, from any other State or foreign port, having on board any free negroes or persons of color, as cooks, stewards, mariners, or any other employment on board said vessel, such free negroes or persons of color shall be liable to be seized and confined in jail until such vessel shall clear out and depart from this State; and that, when such vessel is ready to sail, the captain of said vessel shall be bound to carry away the said free negro or person of color, and pay the expenses of his detention; and, in case of his neglect or refusal to do so, he shall be liable to be indicted, and, on conviction thereof, shall be fined in a sum not less than one thousand dollars, and imprisoned not less than two months; and such free negroes or persons shall be deemed and taken as absolute slaves, and sold in conformity to the provision of the act passed on the twentieth day of December, one thousand eight hundred and twenty, aforesaid.

Mr. Adams to Mr. Canning.—[COPY.]

DEPARTMENT OF STATE,
Washington, June 17, 1823.

Sir—With reference to your letter of the 15th of February last, and its enclosure, I have the honor of informing you that, immediately after its reception, measures were taken by the government of the United States for effecting the removal of the cause of complaint set forth in it, which, it is not doubted, have been successful, and will prevent the recurrence of it hereafter.

I pray you, sir, to accept the renewed assurance of my distinguished consideration.

JOHN QUINCY ADAMS.

The Right Honorable STRATFORD CANNING,
Envoy Extraordinary and Minister Plenipotentiary from Great Britain.

Mr. Addington to Mr. Adams.—[COPY.]

WASHINGTON, April 9, 1824.

Sir—It will be in your recollection that his majesty's envoy in this country, and myself, have both had occasion, within the last twelve months, to address representations to you on the subject of a law enacted in the State of South Carolina, in December, 1822, prohibiting, under severe penalties, the entrance into that State of free persons of color. Against this law, his majesty's minister protested, generally, as being in manifest contravention of treaties existing between Great Britain and the United States, and its effects were more particularly pointed out by me in August last, as having operated practically in a manner higly prejudicial to the commerce, and oppressive to the subjects of Great Britain.

To his majesty's envoy, sir, you gave a written, and to me a verbal assurance, that every effort should be made, on the part of the executive government, to remedy the grievances complained of, and prevent a recurrence of them.

I lament to say that those efforts, in whatever way applied, have hitherto not been attended with the good effects which might have been expected to result from them. The evil still continues in undiminished rigor, and it becomes my duty, in pursuance of instructions which I have recently received from his majesty's secretary of state, to bring the subject once more under your serious consideration, and to demand redress and reparation for injuries inflicted on a subject of his majesty, who has had the misfortune to fall under the oppressive weight of the statute in question.

The complainant, Mr. Petrie, of London, as will more particularly appear by his own letter, addressed to the president of his majesty's board of trade, of which I have the honor herewith to enclose a copy, having occasion, in prosecution of his commercial pursuits, to touch at the port of Charleston, in a vessel called the Marmion, in the month of December, of last year, had scarcely entered that port when one of his crew, a man of color was seized by the police officers, and forcibly carried off to jail, where he remained incarcerated during the stay of the complainant at Charleston. The three others of his crew, whom he had placed on board a packet, for the purpose of having them conveyed, *via* New-York to England, were also apprehended on board that vessel, in the same forcible manner, and imprisoned. All the remonstrances of Mr. Petrie against this violent and unjustifiable act, whether made personally or through his majesty's counsel at Charleston, were of no avail. During his stay at Charleston, the men remained in prison, and the fees attending their ultimate release, together with the loss of their services, put the complainant to considerable expense.

I feel persuaded, sir, that the bare recital of the outrage above recorded, will suffice, without any further commentary on my part, to induce you, agreeably to the assurance already given by you, to use every effort in your power, not only to procure for Mr. Petrie that redress to which he seems to be so justly entitled, but to induce the authorities of South Carolina to repeal the obnoxious law, or, at least, so to modify it, as that it shall no longer operate to the detriment of nations trading to the United States, on the faith of conventions, of which it is a direct and unqualified violation.

I have the honor to be, with distinguished consideration, sir, your most obedient, humble servant.

H. U. ADDINGTON.

Hon. JOHN QUINCY ADAMS, &c.

Mr. Petrie to Mr. Huskisson.—[COPY.]

LIVERPOOL, January 20, 1834.

Sir—Perhaps my communications should have come through another channel, or his majesty's ministers may already be informed on the subject: but the certain knowledge of many of the subjects of this country, suffering under a very grievous law in the United States of America, in the particular State of South Carolina, merely from the circumstance of their being colored, has induced me to trouble you with my correspondence, conceiving that no country shall ever be permitted to treat any of the subjects of Great Britain so hostilely, without the interference of government. The law is rigorously prosecuted, prohibiting all colored persons, sailors or others, from coming to that State, under the penalties of being imprisoned, corporeally punished, and made slaves of. Being an officer in his majesty's navy, I have known the value of our seamen, and could not help remonstrating against his most oppressive law last month, when I was in Charleston, where I carried part of a crew, four in number, of these unfortunate people, in the ship Marmion, from this port; but my remonstrances were of little or no avail; nor could the British consul, after repeated application to him by every master in that port belonging to British vessels, obtain any alteration or qualification of the law. The Marmion was not well moored at the wharf, before the officers who were appointed to put this law in execution, came on board, and forcibly carried one of the four of these men to jail, where he remained during my stay in Charleston; the three others I had previously conveyed on board of a packet, on the eve of sailing to New-York, where they were likely to obtain a passage more readily to England: but on board this vessel they were apprehended by men who seemed anxious only to get their fees, and thrown into prison, depriving them of the opportunity to comply with the law, which they would have done in a few hours. The release of these unfortunate men from jail, fees, and loss of their services, put me to considerable expense.

You will, no doubt, sir, be better able to judge of the justice of such laws, enacted against a great portion of the subjects of this country, especially of seamen out of this port, than I can, better knowing the commercial relations between the two countries. I am, sir, &c. PETER PETRIE.

The Rt. Hon. WM. HUSKISSON, M. P.

Mr. Addington to Mr. Adams.—[COPY.]

WASHINGTON, July 12, 1824.

Sir—On the 9th of April last, I had the honor of submitting to you, agreeably to instructions which I had received from England, a specific demand for reparation for an injury inflicted on an English subject by the authorities of South Carolina, in the enforcement of a law of that State, relative to the treatment of free persons of color entering its ports; which law I represented to be a direct violation of existing treaties between Great Britain and the United States. I, at the same time, expressed a general desire that such measures might be taken, on the part of the executive government, as would be calculated to induce the State authorities of South Carolina to repeal or modify that law.

Having as yet received no answer to that letter, and not having been able to collect, with precision, in the various conferences which I have held with you, the views and intentions of the President on this subject, I take the liberty of requesting to be informed by you, sir, whether any, and what, steps have as yet been taken, or are in contemplation by this government, in furtherance of the attainment of the objects submitted to their consideration by me, in the name of his majesty's government.

I have the honor to be, with distinguished consideration, sir, your most ob't. humble servant,

H. U. ADDINGTON.

The Hon. JOHN QUINCY ADAMS, &c.

Mr. Adams to Mr. Addington.—[COPY.]

DEPARTMENT OF STATE,
WASHINGTON, July 19, 1824.

Sir—With reference to your letter of the 12th instant, I have the honor of informing you that representations have been made to the executive authority of the State of South Carolina, upon the subject to which it relates, from which it is expected that, at the ensuing session of the legislature of that State, measures will be taken for removing the grounds of complaint.

I pray you, sir, to accept the assurance of my distinguished consideration.

JOHN QUINCY ADAMS.

H. U. ADDINGTON, Esq.
Charge d'Affaires from Great Britain.

Judge Johnson to Mr. Adams.—[COPY.]

CHARLESTON, July 3, 1824.

Sir—I know not from whom the government expects communications such as the present, but I am daily made sensible, that the eyes of community are turned, most particularly, to the judges of the Supreme Court, for protection of their constitutional rights, while I feel myself destitute of the power necessary to realize that expectation. Hence, although obliged to look on and see the Constitution of the United States trampled on, by a set of men who, I sincerely believe, are as much influenced by the pleasure of bringing its functionaries into contempt, by exposing their impotence, as by any other consideration whatever, I feel it, my duty, to call the attention of the President to the subject, as one which may not be unworthy of an official remonstrance to the executive of the State.

In the envelop which encloses this, I have taken the liberty to enclose three documents. The first, is an act of the legislature of this State, passed at their last session, from which you will perceive how very far your expectations are from being realized, as you expressed them to Mr. Canning, in your letter, of June 17, 1823. The second, is a paragraph from the Charleston Mercury, of the 23d ultimo, from which it will be seen how pointedly the South Carolina association, as it is called, are pressing the execution of that law. And the third, is an article from the Charleston Courier of the 29th, which contains a report of the case of Amos Daley, from which it appears that he was a citizen of Rhode Island, and an articled seaman on board of an American vessel.

The grounds of defense taken from him, will also appear; and, in the disregard of them, the principles acted upon by the people who are pressing these measures.

This man has come off with twelve lashes, because "he could not help himself, in returning to his port;" but you will see, from the law, that the summary court possesses the power of inflicting, in the most summary manner, twelve thousand lashes, should they think proper.

I am wholly destitute of the power of arresting those measures. Both the writs of habeas corpus and injunction, I am precluded from using, because the cases assume the form of State prosecutions: and, if I could issue them, I have nobody to call upon, since the district attorney is himself a member of the association; and they have, therefore, the countenance of five other officers of the United States in their measures. To this fact, I attribute much of the confidence with which these measures are prosecuted.

In fact, the law was passed under the influence of a memorial from the association, who, I am informed, actually had it drawn up here, in pursuance of their own deliberations, in order to be submitted to the legislature. It is emphatically their law. The only resource of the masters, for having their men taken from them, or of the men, and the only mode of bringing up the subject to the Supreme Court, is by action for damages. But, without funds, and without time, mariners cannot resort to suits at law.

I must again apologize for troubling you with this communication; and there are many private considerations that would have deterred me from making it. But I am perfectly sure that I am the only public functionary here, by whom it would have been made. The society has the countenance and support of some men who cannot openly join it; and although I am confident there is a decided majority against them, yet there are many wealthy and distinguished men in it, and some whose rank in life ought, in my opinion, to have prevented them from taking part in it.

A copy of Mr. Poinsett's letter to you, on this subject, has been shown among his friends here, and I have perused it. At the same time that I am well convinced Mr. Poinsett believed all that he here urges in excuse of the measure, yet I am well persuaded that it is in the power of no one to establish the facts there stated. Indeed, I do not hesitate to express the opinion, that the whole of the alarm of 1822 was founded in causes that were initely exaggerated.

A few timid and precipitate men managed to disseminate their fears and their feelings; and you know that popular panics spread with the expansive force of vapor. The rest of the State, I am well persuaded, takes no interest in these measures, but rather yields them to the fears of the city representation, where their chief operation is felt, that adopt them from an opinion of their necessity or utility.

With very great personal and official consideration, I have the honor to subscribe myself, sir, your very humble servant,

WILLIAM JOHNSON.

Hon. JOHN QUINCY ADAMS,
Secretary of State, United States.

CHAPTER XX.

An act the more effectually to prohibit free negroes and persons of color from entering into this State, and for other purposes.

Sec. 1. *Be it enacted by the honorable the Senate and House of Representatives, now met and sitting in general assembly*, That from and after the passing of this act, it shall not be lawful for any free negro or person of color to migrate into this State, or be brought or introduced into its limits, under any pretext whatever, by land or by water. And in case any such free negro or person of color (not being a seaman on board any vessel arriving within this State) shall migrate into, or be introduced into this State, contrary to this act, he shall and may be carried, by any white person, before some justice of the peace of the district or parish where he or she shall be taken, which justice is hereby required to summon three freeholders, and form a court to examine such free negro or person of color; and, on conviction, to order him or her to leave the State. And every free negro or person of color so ordered to leave the State, and thereafter remaining longer than fifteen days within the same, or having left the State, and thereafter returning to the same, upon proof thereof, made before any magistrate and three freeholders, and upon conviction thereof, shall be subjected to be sentenced to such corporeal punishment as the said magistrate and freeholders shall, in their discretion, think fit to order. And if, after the said sentence or punishment, such free negro or person of color shall again remain longer in this State than fifteen days, or having left the State, shall thereafter return to the same, upon proof thereof before any magistrate and three freeholders as aforesaid; and on conviction thereof, the said magistrate and freeholders shall adjudge the said negro or person of color to suffer corporeal punishment a second time; and for every repetition of the offense of remaining in this State contrary to this act, or of coming into the same after departing therefrom, such free negro or person of color shall be liable to be proceeded against in like manner: and so on, until such free negro or person shall cease to violate this act.

Sec. 2. *And be it further enacted, by the authority aforesaid*, That it shall not be lawful for any free negro or person of color to come into this State on board of any vessel, as a cook, steward, mariner, or in any other employment on board of such vessel; and in case any vessel shall arrive in any port or harbor of this State, from any other State or foreign port, having on board any free negro or person of color, employed on board such vessel as a cook, steward, mariner, or in any other employment, it shall be the duty of the sheriff of the district in which such port or harbor is situated, immediately on the arrival of such vessel, to apprehend such free negro or person of color so arriving contrary to this act, and to confine him closely in jail, until such vessel shall be hauled off from the wharf, and ready to proceed to sea; and that, when said vessel is ready to sail, the captain of the said vessel shall be bound to carry away the said free negro or person of color, and to pay the expenses of his detention; and in case such captain shall refuse or neglect to pay the said expenses, or to carry away the said free negro or person of color, he shall forfeit and pay the sum of one thousand dollars, and be liable to be indicted therefor, and also to suffer imprisonment, for any term of time not exceeding six months.

Sec. 3. *And be it further enacted by the authority aforesaid*, That whenever any free negro or person of color shall be apprehended and committed to jail, as having arrived in any vessel in the capacity of a cook, steward, mariner, or otherwise, contrary to this act, it shall be the duty of the sheriff, during the confinement in jail of such free negro or person of color to call upon some justice of the peace to warn such free negro or person of color never to enter the said State after he or she shall depart therefrom; and such justice of the peace shall, at the time of warning said free negro or person of color, insert his or her name in a book, to be provided by the sheriff for that purpose, and shall therein specify his or her age, occupation, heighth, and distinguishing marks, which book shall be good and sufficient evidence of such warning; for which services the said justice shall receive the sum of two dollars, payable by the captain of the vessel. And every negro or person of color who shall not depart the State, in case of the captain refusing or neglecting to carry him or her away, or having departed, shall ever again enter into the limits of this State, by land or water, after being warned as aforesaid, shall be dealt with as the first section of this act directs for persons of color who may migrate or be brought into this State.

Sec. 4. *And be it further enacted by the authority aforesaid*, That it shall not be lawful for any master or captain of any vessel, or for any other person, to introduce or bring into the limits of this State, any free negro or person of color, as a passenger, or as cook, mariner, steward, or in any other capacity, on board of such vessel, whose entrance into this State is prohibited by this act. And if any master or captain of any vessel, as aforesaid, shall bring in or introduce into this State, any such free negro or person of color, whose entrance is prohibited as aforesaid, or if any other person shall introduce by land, as a servant, any free negro or person of color, every such person shall, for the first offense, be fined in a sum not exceeding one hundred dollars; and for the second offense, be liable to forfeit and pay, for each free negro or person of color so brought into his State, the sum of one thousand dollars; and shall, moreover, be liable to be imprisoned, for any term of time not exceeding six months.

Sec. 5. *And be it further enacted by the authority aforesaid*, That it shall not be lawful for any free negro or person of color, who has left the State at any time previous to the passing of this act, or for those who may hereafter leave the State, ever to return again into the same, without being subject to the penalties of the first section of this act, as fully as if they had never resided therein.

Sec. 6. *And be it further enacted by the authority aforesaid*, That it shall not be lawful for any citizen of this State, or other person, to bring into this State, under any pretext whatever, any slave or slaves, from any port or place in the West Indies, or Mexico, or any port of South America, or from Europe, or from any sister State which may be situated to the north of the river Potomac, or the city of Washington. Neither shall it be lawful for any person to bring into this State, as a servant, any slave who has been carried out of the same, if at any time during the absence of such slave from this State, he or she hath been in ports or places situated in Europe, in the West Indies, or in Mexico, or any port of South America, or in States north of the Potomac or city of Washington. And any person who shall bring into this State any slave, contrary to the meaning of this act, shall forfeit and pay the sum of one thousand dollars, and the said slave shall be a forfeiture to the State.

Sec. 7. *And be it further enacted by the authority aforesaid*, That all free negroes and persons of color, and all other persons, shall be exempted from the operation of this act, where such free negroes and persons of color, and slaves, have arrived within the limits of this State by shipwreck, or stress of weather, or other unavoidable accident. But such free negroes, or persons of color, and other persons, shall, nevertheless, be subject to the penalties of this act, if the requisites of the same be not complied [with] within one month after such shipwreck, stress of weather, or unavoidable accident.

Sec. 8. *And be it further enacted by the authority aforesaid*, That this act shall not extend to free negroes or persons of color who shall arrive in any port or harbor of this State, as cooks, stewards, mariners, or as otherwise employed, in any vessel of war of the United States navy, or on board any national vessel of the navies of any of the European or other powers in amity with the United States, unless said free negroes and persons of color shall be found on shore, after being warned by the sheriff or his deputy to keep on board of their vessels. Nor shall this act extend to free American Indians, free Moors, or Lascars, or other colored subjects of countries beyond the Cape of Good Hope, who may arrive in this State, in any merchant vessel. But such persons only shall be deemed and adjudged to be persons of color, within the meaning of this act, as shall be descended from negroes, mulattoes, and mestizoes, either on the father's or mother's side.

Sec. 9. *And be it further enacted by the authority aforesaid*, That in case any master or mate of any vessel, on his arrival, shall make any false return to the sheriff or his deputy, of the number of persons he may have on board, whose entrance shall be prohibited by this act, he shall forfeit and pay the sum of one thousand dollars. And any master of a vessel, or other person, opposing the sheriff or his deputy in the execution of this duty, and all persons aiding and abetting him therein, shall be liable to be indicted, and pay a fine of one thousand dollars, and be imprisoned for a term not exceeding six months.

Sec. 10. *And be it further enacted by the authority aforesaid*, That any sheriff who shall willfully neglect, or refuse to perform, the duties required by his act, shall forfeit and pay five hundred dollars: one half to the informer, and the other, for the use of the State, to be recovered by action of debt, in any court having jurisdiction.

Sec. 11. *And be it further enacted by the authority aforesaid*, That all prosecutions under this act may be maintained without limitation of time; and all penalties or forfeitures imposed thereby, may be recovered in any court of record in this State, one-half of which shall go into the public treasury, and the other half to the person informing: *Provided, however*, That no prosecution shall be permitted against the masters of vessels, or any other white persons, from any port of the United States, in less than three months, or against captains of vessels from foreign ports, in less than six months after the passing of this act.

Sec. 12. *And be it further enacted by the authority aforesaid*, That so much of an act passed on the twentieth of December, one thousand eight hundred and twenty, entitled, "An act to restrain the emancipation of slaves, and to prevent free persons of color from entering into this State, and for other purposes," and also so much of another act, passed on the twenty-first of December, one thousand eight hundred and twenty-two, entitled, "An act for the better regulation and government of free negroes, and persons of color, and for other purposes," as are repugnant to this act, and so much thereof as makes it the duty of the harbor-master, to report to the sheriff the arrival of all free negroes in the harbor of Charleston, be, and the same are hereby repealed.

Sec. 13. *And be it further enacted by the authority aforesaid*, That no free negro, or other free person of color, shall carry any fire arms, or other military weapons abroad, except with a written ticket from his or their guardian, under pain of forfeiting the same, and being fined or whipped, at the discretion of the magistrate and three freeholders, before whom he or they may be convicted thereof. Nor shall any free person of color be hereafter employed as a pioneer, though he may be subjected to military fatigue duty when called on.

In the Senate house, the twentieth day of December, in the year of our Lord one thousand eight hundred and twenty-three, and in the forty-eighth year of the independence of the United States of America.

JACOB BONDTON,
President of the Senate.
PATRICK NOBLE,
Speaker of the House of Representatives.

From the Charleston Courier.

LAW REPORT.

State of South Carolina vs. Daley.

Mr. Editor,—As this case appears to have excited some degree of interest among our fellow-citizens, and as only a very partial account of it has yet been published, the following report, drawn up by one present at, and concerned in, the trial, may not be unacceptable to your readers:

Amos Daley, a native of Rhode Island, claiming to be a free Indian, of the Narragansett tribe, was arraigned before a court formed under the act of 1823, for having returned into the State, contrary to the provisions of said act, after having received official warning of the consequences of such return.

The court consisted of John H. Mitchell, Q. U. and Joseph Cole, William McDow, and John Huger, esqs. freeholders. The trial came on on Tuesday, the 22d of June. Mr. Holmes, solicitor of the South Carolina Association, for the prosecution; Messrs. Courtenay and McCrady for the prisoner.

On opening the court, the presiding officer read its proceedings at the last meeting, and the testimony of Andrew Bay, Q. U. a witness on behalf of the prosecution, which was as follows:

That he committed the prisoner, Amos Daley, to jail, having arrived here in the schooner Fox, Rose, master, on the 22d day of April last; that on the 3d of May last, he was released, and, on his description and marks, age, &c. being duly recorded, witness warned the prisoner never to return here again, and warned, also, Captain Rose, of the consequences which would ensue, should he be brought into the State; that the prisoner did return to Charleston, (notwithstanding the warning aforesaid,) in the same vessel, commanded by the same captain, and witness again had the prisoner arrested and committed on the 16th of the present month of June, agreeably to the directions of the act of December, 1823.

The court then entered into the examination of witnesses on the part of the prisoner. Three witnesses were called, viz: Perry Rose, master of the schooner Fox; James Gilbert, mate; and Mr. R. B. Lawton.

Captain Rose was first sworn, and testified: That he well knew the prisoner's mother to be a Narragansett Indian, with straight, black hair; also knew his father,* husband to the woman, his mother; that he, also, was a Narragansett Indian, with straight, black hair; that his father was a freeholder, owning a farm; and that the prisoner was entitled to all the rights and privileges of citizenship in Rhode Island that the prisoner was of Warwick; that these Indians trace their descent through the woman.

The mate, James Gilbert, was next sworn. He had seen the woman called the mother of the prisoner, and she was an Indian squaw; he had also seen the man called his father; he, too, was an Indian. Both father and mother have straight hair. Witness had no doubt that the prisoner was a free Indian. He had known the prisoner since the time of the last war; that it was customary to call Indians colored men.

Mr. Lawton being then sworn, said: That he was brought up in Rhode Island, and lived there until he was fifteen years old. He knew the Indians of the Narragansett tribe very well, and the features of the prisoner were those of the tribe he claimed to belong to. On his cross-examination, he stated that the Narragansetts, like all other Indians, traced their descent always through the women; that the hair of the prisoner was not like the generality of Indians, but that he had seen genuine squaws of that tribe, who were old, with very curly hair; he thought, however, the hair of the prisoner rather against him; that negroes are not very plenty among the Narragansetts; that it was not uncommon to call Indians men of color.

Messrs. Turnbull and Hagar were now called, on the part of the prosecution.

Mr. Turnbull, being sworn, said: That Captain Rose, (thinking, erroneously, that he had something to do with the prosecution,) had complained to him of the hard fate of the prisoner; that the captain told him he knew the prisoner's mother, and she was an Indian, but that he did not know his father; that he (witness) had seen Indians of various tribes; the complexion was not the test of genuine blood, but the long, straight hair was the characteristic, universally relied on. The prisoner was not darker than many Indians he had seen. He never was among the Narragansett Indians.

Next was sworn Mr. A. Hagar, who testified: That he was present with Mr. Turnbull, when he conversed with the captain. The captain then said he knew the prisoner's mother very well; she was brought up in his family, and was an Indian; but, on being asked whether he knew the father, he had answered nearly in these words: "That he knew nothing at all about the father." He, too, (witness) had travelled much among the Indians and he considered the hair, not the complexion, the test of genuine blood.

Here the examination of witnesses closed. It was conceded, that the Fox had come from a foreign port, and that the captain was not liable, under the act, for bringing the prisoner into the State. The sheriff's book was produced. The prisoner's hair was woolly. The following is the copy of a certificate in possession of the prisoner, which was adduced on the trial:

To whom concerned:

STATE OF RHODE ISLAND, ss.

I hereby certify that Amos Daley, a man of color, was born in the town of Warwick, in this State, on the 15th of September, A. D. 1800, and is the son of William Daley, by Susannah, his wife, as appears of record.

JOHN REYNOLDS, *Town Clerk.*

North Kingston, December 27, 1823.

Messrs. Courtenay and McCrady, for the prisoner, contended that the evidence adduced was conclusive, as to the prisoner's national character, and brought him within the exception of the act, and was, at least, sufficient to throw the *onus probandi* on the prosecution, and bound the court. The former gentleman then endeavored to show that, even if the prisoner were within the letter, he was clearly without the equity of the act. As it was no offense in the captain to bring him in, he was bound in bonds to do so, and the prisoner could not prevent it. And fur her argued, that the act itself was unconstitutional and void, under the 2d section of the 4th article of the Constitution of the United States: "That the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States;" the prisoner being a citizen of Rhode Island. The latter denied the constitutionality of the law, also, but relied on the 8th section, of the 1st article, of the Constitution of the United States: "Congress shall have power to regulate commerce with foreign nations, and among the several States, and with the Indian tribes;" the act being an interference with navigation, which, in the case of Gibbon vs. Ogden, had been decided to be an essential part of commerce, and beyond the control of the States. Further; that the act of 1823 clashed with the commercial regulations of the United States.

Mr. Holmes, in reply, denied that sufficient evidence had been adduced, on the part of the prisoner to throw the "*onus*" on the prosecution; and that the prisoner was obliged to prove himself within the exception of the act; contended that the captain's evidence was worthless, as he had contradicted himself; and that the prisoner and captain both came within the equity of the act, both having been warned; but the captain happened to escape the letter; that Mr. Courtenay's construction of the Constitution had been refuted, in the Missouri question, by our ablest statesmen; that the part of the Constitution, and the case relied on by Mr. McCrady, were wholly inapplicable to the case before the court; seemed to doubt the principles in Gibbon vs. Ogden, and thought we should await the judgment of the Supreme Court in our own case, before we yielded.

The court, after consideration, adjudged the prisoner guilty; but, in consideration of its appearing that he had not returned voluntarily, only sentenced him to receive twelve lashes, on his bare back, the same afternoon, at 5 o'clock, in the work-house.

* Counsel for the prisoner thought he said repeated father.

From the Boston Courier.

RIGHTS OF COLORED SEAMEN.

Annexed is the report made to the House of Representatives by Mr. Winthrop, from the committee on commerce, on the petition of Benjamin Rich, and others. Attached to the report, as we received it from Washington, are the petition, a message from the President, communicating certain correspondence on the subject of the petition, the opinion of Mr. Justice Johnson, the opinion of Mr. Wirt, and a letter from Mr. Berrien, a former attorney-general. Mr. Berrien approves the law of South Carolina, which is complained of as an infringement of the rights of citizens.

The memorial was commended to the most attentive and respectful consideration of the committee, as well by the subject matter to which it relates, as by the character of those from whom it comes.

It is signed by more than one hundred and fifty citizens of Boston, in the State of Massachusetts, a large part of whom are very deeply interested in the commerce and navigation of the country, others of whom are eminently distinguished in legal, scientific, or literary pursuits, and all of whom are quite beyond the reach of a suspicion, that they would approach the legislature of the nation in any cause, in which they did not sincerely believe that important principles or valuable interests were involved. Probably no paper was ever addressed to the Congress of the United States, which represented more of the intelligence, virtue, patriotism, and property, also, of the metropolis of New England. In attestation of this statement, the memorial, with its signatures, is appended to this report.

The memorialists appear in the character of citizens of the United States, adding, also, that many of them are masters and owners of vessels.

They set forth, that on board the large number of Massachusetts vessels, which are accustomed to touch at the southern ports of this Union, it is frequently necessary to employ free persons of color. They proceed to state, that it often happens, at the ports of Charleston, Savannah, Mobile, and New Orleans, that these free persons of color are taken from the vessels to which they belong, thrown into prison, and there detained, at their own expense. They submit, that such proceedings are greatly to the prejudice and detriment of their interests, and of the commerce of the nation. And they conclude by praying, that relief may be granted to them, and that the privileges of citizenship, secured by the Constitution of the United States, may be rendered effectual in their behalf.

The committee regret to say, that the facts which are set forth in the memorial have been of too frequent and too notorious occurrence to admit of any denial or doubt. They regret still more to add, that the acts of violence complained of by the memorialists, have owed their occurrence, not to any temporary excitement or any local outbreak, but to the deliberately enacted laws of the State in whose ports they have been perpetrated. It is known to every one, that laws, making it the imperative duty of the local magistrates to search for, arrest, and imprison, any free persons of color belonging to the crews of vessels which may enter their harbors, have existed, and have often been most oppressively executed, during a long series of years, in some of the southern States of this Union.

The existence of such a law in the State of South Carolina gave occasion, almost twenty years ago, to a formal remonstrance to our national executive, on the part of the government of Great Britain, as being in direct conflict with the rights which had been stipulated to British commerce, by the most solemn treaties. An interesting correspondence, relating to this remonstrance, was communicated to this House during the last session of Congress, and is annexed to this report, for more convenient reference.

Laws of the same character have been more recently enacted in other States. Within the past year only, such a law has been introduced into the Code of Louisiana, whether as an original enactment on the subject, or as a revised statute, the committee have not thought it important to inquire.

The committee have no hesitation in agreeing with the memorialists, that the acts of which they complain are violations of the privileges of citizenship guaranteed by the Constitution of the United States. The Constitution of the United States expressly provides, (art. 4, sec. 2,) that "citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States." Now, it is well understood that some of the States of this Union recognize no distinction of color in relation to citizenship. Their citizens are all free; their freemen all citizens. In Massachusetts, certainly—the State from which this memorial emanates—the colored man has enjoyed the full and equal privileges of citizenship since the last remnant of slavery was abolished within her borders by the constitution of 1780, nine years before the adoption of the Constitution of the United States. The Constitution of the United States, therefore, at its adoption, found the colored man of Massachusetts a citizen of Massachusetts, and entitled him, as such, to all the privileges and immunities of a citizen in the several States. And of these privileges and immunities, the acts set forth in the memorial constitute a plain and palpable violation.

It matters not to this argument, in the opinion of the committee, what may be the precise interpretation given to this clause of the Constitution. However extended, or however limited, may be the privileges and immunities which it secures, the citizens of each State are entitled to them equally, without discrimination of color or condition; and unless it is maintained that the citizens of Massachusetts generally, may be made subject to seizure and imprisonment for entering these southern ports, in the prosecution of their rightful business, whenever the legislatures of South Carolina, or Louisiana, or Alabama, or Georgia, may see fit to enact laws to that effect, it is impossible to perceive upon what principle the acts in question can be reconciled with this constitutional provision.

The State laws under which these acts are committed, are, also, in the judgment of the committee, in direct contravention of another provision of the Constitution of the United States. The Constitution of the United States gives the power to Congress, "to regulate commerce with foreign nations, and among the several States." This power is, from its very nature, a paramount and exclusive power, and has always been so considered and so construed. There is no analogy between this power of regulating commerce, and most of the other powers which have been granted to the general government. The power to *regulate* admits of no partition. It excludes the idea of all concurrent, as well as of all conflicting, action. It can be exercised but by one authority. Regulation may be as much disturbed and deranged, by restraining what is designed to be left free, as by licensing what is designed to be restrained. The grant necessarily carries with it the control of the whole subject, leaving nothing in reference to it for the States to act upon. But it is too obvious to require, or even bear, an argument, that the laws in question, imposing severe penalties, as they do, upon certain classes of seamen for entering certain ports, are infringements, by the States in which they have been enacted, upon this exclusive authority of the general government.

Nor can the States which have enacted these laws escape, in the judgment of the committee, from the charge of having violated still another provision of the federal Constitution. The sixth article of that instrument declares, that "all treaties made, or which shall be made, under the authority of the United States, shall be a part of the supreme law of the land." But the provisions of the laws in question, wherever they are applicable to the crews of foreign vessels, are in direct conflict with most, if not with all, of the commercial treaties which have been made by the United States with foreign nations. Certainly, no treaty of commerce between the United States and any other nation is known to the committee, which contains any restrictions as to the color of the crews by which that commerce is to be carried on.

It seems to be understood, that the application of these laws to foreign vessels has of late years been suspended. This consideration, however, if true, cannot make the laws themselves less obnoxious to constitutional objections; still less can it render them more acceptable to our own citizens. The idea, that foreign seamen are treated with greater clemency in

our own ports than native American seamen, can only serve, on the contrary, to increase the impatience, and aggravate the odium, with which such laws are justly regarded.

The committee are aware that the laws in question have sometimes been vindicated upon considerations of domestic police; and they have no disposition to deny, that the general police power belonging to the States, by virtue of their general sovereignty, may justify them in making police regulations even in relation to matters over which an exclusive control is constitutionally vested in the national government.

But the committee utterly deny that provisions like these can be brought within the legitimate purview of the police power. That American or foreign seamen, charged with no crime, and infected with no contagion, should be searched for on board the vessels to which they belong; should be seized while in the discharge of their duties, or, it may be, while asleep in their berths; should be dragged on shore and incarcerated, without any other examination than an examination of their skins; and should be rendered liable, in certain contingencies over which they may have no possible control, to be subjected to the ignominy and agony of the lash, and even to the infinitely more ignominious and agonizing fate of being sold into slavery for life, and all for purposes of *police*;—is an idea too monstrous to be entertained for a moment. It would seem almost a mockery to allude to the subject of police regulations in connection with such acts of violence.

It may be difficult, perhaps, to assign the precise limits to which this police power of the States may extend. There is one limit to it, however, about which the committee conceive there can be no question. The police power of the States can never be permitted to abrogate the constitutional privileges of a whole class of citizens, upon grounds, not of any temporary, moral, or physical condition, but of distinctions which originate in their birth, and which are as permanent as their being. Or, to use still more general terms, the police of the States can never justify enactments or regulations, which are in direct, positive, and permanent conflict with express provisions or fundamental principles of the national compact.

This would seem to be the doctrine laid down by the Supreme Court of the United States, in the recent case of Prigg *versus* the commonwealth of Pennsylvania. The court, having in that case decided, that "the power of legislation in relation to fugitives from labor is exclusive in the national government," seem to have anticipated that a necessity for State interference might arise, in reference to the peace and security of the commonwealth in which such fugitives might take refuge. They accordingly admit, that the general police power of the State would reach to such a case; but declare that any such regulations of police "can never be permitted to interfere with, or obstruct, the just rights of the owner to reclaim his slave, derived from the Constitution of the United States."

Now, if such a limitation be applicable to the *third* paragraph of the 2d section of the 4th article of the Constitution, it certainly cannot be less applicable to the *first* paragraph of the same section of the same article. If the police power of a State cannot be permitted to divest a master of his constitutional right over his slave, as secured by one of these provisions, as little can it be suffered to divest a free citizen of his constitutional right over himself, his own actions, and his own motions, as guarantied by the other. If, on the contrary, this police power can make a citizen *no* citizen in one State, it is hard to perceive why it cannot make a slave *no* slave in another State.

There is an act on the statute book of the United States, which may seem to have some reference to the subject under consideration. It bears date February 28, 1803, and contains the following, among other provisions:

"No master or captain of any ship or vessel, or any other person, shall import or bring, or cause to be imported or brought, any negro, mulatto, or other person of color, not being a native, a citizen, or registered seamen of the United States, or seamen natives of countries beyond the Cape of Good Hope, into any port or place of the United States, which port or place shall be situated in any State which, by law, has prohibited, or shall prohibit, the admission or importation of such negro, mulatto, or other person of color.

"No ship, or vessel, arriving in any of the said ports or places of the United States, and having on board any negro, mulatto, or other person of color, not being a native, a citizen, or registered seaman of the United States, or seamen natives of countries beyond the Cape of Good Hope, as aforesaid, shall be admitted to an entry. And if any person, where importation is so prohibited, shall be landed from any vessel at such place," &c.

The act proceeds to prescribe penalties for the violation of these provisions, and to make it the duty of the officers of the revenue of the United States to notice, and be governed by, the provisions of the laws, then existing, of the several States prohibiting the admission or importation of any negro, mulatto, or other person of color, as aforesaid.

A very brief examination of this act will be sufficient, in the judgment of the committee, to show that it has little, if any, bearing upon the grievances complained of by the memorialists, or upon the State laws which are the subject of this report. Indeed, "the committee would hardly have thought it necessary to allude to the act, had it not been relied on, to some extent by a late attorney-general of the United States, (Mr. Berrien,)—whose opinion is annexed to the report of the minority—to justify the operation of the law of South Carolina, in the case of Daniel Fraser, a British sailor, born in the British West Indies.

The act of 1803 was evidently passed in reference to that provision of the Constitution of the United States, which declares "that the migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by Congress prior to the year 1808." This provision of the Constitution, it is well understood, had immediate relation to the slave trade, and was designed to secure to the several States of the Union, until the year 1808, the right to admit within their limits, or to exclude altogether, at their own discretion, the unfortunate subjects of this infamous traffic. The act of 1803 was obviously intended to aid those States which might prohibit the admission of such persons, in the enforcement of such prohibitions. Congress, however, having taken this whole subject into its own hands at the earliest moment at which the Constitution empowered it to do so, and having enacted laws, co-extensive with the whole country, in relation to the introduction of such persons into the United States, the reasons of the act of 1803 would seem to have wholly ceased; and it may well be questioned whether the act itself, though never formerly repealed, has not ceased also. The committee incline to the opinion, that it is a mere dead letter upon the statute book.

If, however, it is supposed to have anything of vitality left, it must be observed that it relates exclusively to vessels arriving from foreign lands. This is evident, both from the general phraseology of the act, and from the particular penalty prescribed for its violation. The vessel, it is declared, shall not be admitted to "entry." But vessels bound to or from one State, cannot constitutionally be required to "enter" in another. The act, moreover, expressly excepts from the operation of its provisions all colored persons who are "natives, citizens, or registered seamen of the United States, or seamen natives of countries beyond the Cape of Good Hope." In relation to all colored persons thus excepted, therefore, the act of 1803, contains no prohibition on the part of the general government, and authorizes none on the part of any State; nor are any of its provisions applicable to vessels of the United States passing from port to port. The direct implication of the act, on the contrary, clearly is, that all colored persons included in the terms of the exception, shall have free and unmolested ingress into all the ports of this Union, and that our own vessels shall pass along from port to port with such crews, so far as color is concerned, as their masters and owners may see fit to employ. If, then, the act of 1803, be still in force, and if this be its just construction, no other evidence can be required, that the laws of the southern States complained of by the memorialists, are in direct collision with a law of the United States.

There is one view, in which the law of 1803 is certainly not without importance. There is one point on which, even if dead, it still speaks. The distinct recognition which it contains, of the idea, that a negro, mulatto, or other colored person, may be a "citizen" of the United States, is sufficient, to prove the opinion, which was entertained by the Congress of 1803, upon a doctrine which, of late years, has so often been denied.

The committee do not deem it necessary, to dwell longer on the constitutional character of the proceedings which the memorial sets forth, or of the State laws by which they are sanctioned. They content themselves with appending, as a part of their report, an opinion on the subject, officially communicated to the Secretary of State, by the late Mr. Wirt, while Attorney-General of the United States, in the year 1824; and also an opinion of the late Mr. Justice Johnson, of the United States Court, delivered in a case arising under these laws, in Charleston, South Carolina, in the year 1823. This latter opinion, for which a call upon the executive was made by this House, at the last session of Congress, but which was not produced, contains a comprehensive and conclusive view of the whole subject, and, as the production of a native South Carolinian, can hardly be subject to the imputation of local prejudice.

That the operation of these laws is oppressive upon the memorialists, and greatly injurious to the general interests of commerce, the committee can see no reason and no room to doubt. For some of the stations, on board both of our sail ships and steamboats, colored mariners are thought to possess peculiar qualifications. They are very generally employed, as firemen, laborers, stewards, and cooks. The memorialists state, that it is frequently *necessary* to employ them. The abduction of persons so employed, immediately on the arrival of a vessel in port, and their detention, at a heavy expense, until the very moment of its departure, cannot be less an injury to their employers, than it is an outrage on themselves. The opinion of Judge Johnson, will be found to make mention of a case, in which, under the operation of these laws, "not a single man was left on board the vessel, to guard her, in the captain's absence!"

The committee are of opinion, that the memorialists are entitled to the relief for which they pray, and that important commercial interests, as well as the highest constitutional principles, call for the repeal of the laws in question. Congress, however, seem to have no means of affording such relief, or of effecting such a repeal. The judiciary alone can give relief from the oppression of these laws, while they exist, and the States which enacted them are alone competent to strike them from their statute books. The committee cannot conclude this report, however, without putting the opinions at which they have arrived, into a shape, in which they may receive the ratification and adoption of the House; trusting that such an expression of them may not be without influence, in procuring for the memorialists, and still more, for the oppressed and injured seamen in their employ, the redress which they rightfully demand.

The committee accordingly submit the following resolutions:—

Resolved, That the seizure and imprisonment, in any port of this Union, of free colored seamen, citizens of any of the States, and against whom there is no charge, but that of entering said port, in the prosecution of their rightful business, is a violation of the privileges of citizenship, guarantied by the 2d section of the 4th article of the Constitution of the United States.

Resolved, That the seizure and imprisonment, in any port of this Union, of free colored seamen, on board of foreign vessels, against whom there is no charge, but that of entering said port, in the course of their lawful business, is a breach of the comity of nations, is incompatible with the rights of all nations in amity with the United States, and, in relation to nations with whom the United States have formed commercial conventions, is a violation of the 6th article of the federal Constitution, which declares that treaties are a part of the supreme law of the land.

Resolved, That any State laws, by which certain classes of seamen are prohibited from entering certain ports of this Union, in the prosecution of their rightful business, are in contravention of the paramount and exclusive power of the general government to regulate commerce.

Resolved, That the police power of the States can justify no enactments or regulations, which are in direct, positive, and permanent conflict with express provisions or fundamental principles of the national compact.

REBUKE TO PRO-SLAVERY AMONG FRIENDS.

At an anti-slavery convention lately held in Philadelphia, (the estimable Edward Needles in the chair,) the following comprehensive resolutions, respecting the recent pro-slavery address of the Society of Friends, (Hicksites,) at Baltimore, were adopted, after a long and interesting discussion:—

Resolved, That in the recent address by a Yearly meeting of the Society of Friends, held in Lombard street, Baltimore, issued apparently for the purpose of discouraging all active and efficient exertions making in our country for the emancipation of the oppressed, we witness a lamentable proof of the degeneracy of portions of that society from its former noble stand and strenuous efforts in the cause of freedom, and a striking practical violation of their own discipline, which requires that they shall maintain a faithful testimony against slavery.

Resolved, That we understand the said document to assert, or insinuate, that the abolitionists wish to increase *coercion*, instead of diminishing it—that the anti-slavery societies have caused the oppressive laws in relation to slaves and the people of color, most of which were passed before these societies came into existence—that abolitionists wish to deny the enjoyment of freedom of opinion and conscience instead of securing it equally to all, without distinction of color or condition—that the Society of Friends in former times did not favor the same legal coercion to protect human beings against those who would hold them as slaves, which they availed themselves of for their own personal security, and the recovery of their just dues, but were willing that slaves should be compelled to serve just so long as the master should claim it as his privilege, and consistent with his conscience—and that those who rebuke wrong in the spirit of Christianity, never awake angry passions, nor subject themselves to mob violence, imprisonment, or death, from the hands of the wicked; all of which assertions and insinuations we believe to be alike opposed to fact and to historical records.

Resolved, That in our opinion, those who prepared and issued the said address, or many of them, in condemning coercion upon the wrong-doer, and at the same time upholding, by their votes and their conduct, coercion upon the victims of oppression—in advocating freedom of conscience for the master, and denying it to the slave—in requiring the reading of the sacred scriptures in the families of their members, and in quietly resting under laws made by their own chosen representatives, for preventing the reading of the same scriptures by slave families,—in joining themselves actively to the most popular political and other excitements of the day, while they object to joining the anti-slavery reform, under the unfounded pretense that it is a *popular* excitement, and on the ground that the Lord's people should dwell alone—in acknowledging that slavery is a great *political* evil, and yet condemning the use of political means for its removal—in entering the political field as zealous partisans, with a view to secure a slight benefit to themselves, by measures confessedly devised in the will and wisdom of man, while they object to political measures for the relief of the slave, on the pretext that they are devised in that same will and wisdom—in advocating the enforcement of a coercive tariff upon him who believes in the right of free trade, and objecting to legal coercion to compel the slaveholder to cease from what they admit to be the greatest "cruelty, outrage, and oppression, which the annals of human barbarity furnish," on the pretence that it would "invade [the slaveholder's] sacred right to act according to the dictates of divine light"—in professing to maintain a faithful testimony against slavery, and yet seeking for apologies for it, and warring more upon abolition than upon slavery—in assisting to compel the thief to do justice, and objecting to the like compulsion towards him, whose wrong is tenfold more grievous to the sufferer than that inflicted by the thief—in laboring politically to remove comparatively slight wrongs inflicted on the Indians, and in co-operating politically in inflicting tenfold greater evils upon the descendants of Africa—in voting for the authors of oppressive laws, without pretending to any divine call, and yet refusing to petition for cessation from oppression, on the pretext that they are waiting for a divine call, and an extraordinary interposition of Providence—in stepping forth as the zealous opponents of any interference with freedom of action and of conscience for the slaveholder, while they raise no voice against the law made by their own agents, which severely punish any colored man for possessing a document advocating the principles of liberty—and in professing that they wish to allow to all others, the rights and privileges which they claim for themselves, and yet making no apparent efforts to remove the laws, passed by their agents, creating the enormous distinctions between the privileges and punishments awarded to themselves on the one hand, and the people of color on the other; in all these things, if we rightly understand them, we witness a most glaring inconsistency, and we fear a most extensive bias of self-interest or timidity in the promulgation of this document.

Resolved, That we attribute the severe laws against emancipation and the colored people, referred to in the said address, in part, to the neglect of the said Yearly meeting, and other bodies, and individuals professing Christian principles, to maintain and urge those principles with the same faithfulness which distinguished the last century; and we attribute in part the mob violence exercised toward the friends of freedom, to documents like the one of which we speak, and to conduct like that practised by its promulgators.

Voted, That we hereby request all papers friendly to universal freedom, to give publicity to the foregoing resolutions; and that we especially desire that all papers that published the address of the Baltimore Yearly meeting will, as an act of justice towards those against whom it was directed, give them an insertion.

HON. LEVERETT SALTONSTALL.

In addition to what we published last week, the following letter has appeared in the Boston Courier, to exonerate this gentleman from the charge imputed to him:

SALEM, Feb. 15, 1843.

To the Editor of the Courier:

DEAR SIR,—I do not assent to the correctness of Dr. Bowditch's report of the conversation to which he alludes in his communication of Tuesday last. I have attributed the difference between our recollections of that conversation, to a misconstruction by him, (innocent, I doubt not,) of my words. I was probably incorrectly understood, while stating the reasons, sufficient or insufficient, which had been urged upon me by various persons against offering the "resolutions," to attribute those reasons to a letter from Mr. Saltonstall, his name having been used in that conversation. It is of course impossible for me now to retrace or rehearse my words, or any of them; but it must be obvious, considering the place, (a ball-room,) and the occasion on which we had met, that there might have been misapprehension on the part of Dr. Bowditch or a deficiency in precision of language on my part, in that unguarded, unstudied, and incidental conversation.

I ought to add, that I have never received, nor do I believe that any person has received from Mr. Saltonstall, any letter which would justify the remark attributed to me.

Very respectfully, yours,

JOSHUA H. WARD.

Communications.

CONNECTICUT ANTI-SLAVERY CONVENTION.

Agreeable to the call of the general agent of the American Anti-Slavery Society, a State Anti-Slavery Convention was held in Manchester, Connecticut, at the Methodist meeting-house, on Tuesday, February 14, 1843. The convention was called to order by John A. Collins, general agent. Wm. Adam, of Northampton, was appointed President, and E. D. Hudson, Secretary. Remarks were made by John A. Collins, and the chairman, respecting the obstacles to our cause, and how it had surmounted them, Phenix-like. The manner in which we had been treated by the Congregational society, which agreed to let the convention occupy its house, but the night previous to the meeting decided that the convention could not occupy it.

On motion, J. A. Collins, James Boyle, and E. D. Hudson, were appointed a business committee, to prepare a report of the obstacles which had been thrown into the way of the convention, by the clergy and sects of this town, &c.

The afternoon was occupied in an informal discussion, on our cause, and its prospects and embarrassments, by Messrs. Adam, Collins, Boyle, Codding, and Hudson.

Reverend M. Libsey, Methodist minister, made his appearance, and demanded the authority by which the convention was occupying the Methodist meeting-house. Whereupon, a discussion followed, and explanations, until time for an adjournment.

Evening, half-past 6 o'clock, met pursuant to adjournment. Wm. Adam, James Boyle, and John A. Collins, addressed the convention, till nearly 9 o'clock, when the committee of the house, which had been convened from different and distant parts of the town, made its appearance, and after consultation, ordered the convention to leave the house.

The convention adjourned, to meet Wednesday morning, at the tavern hall of Mr. Kingsbury, which had been offered for its use.

Wednesday morning, half-past 9 o'clock, convention called to order by the president. The following resolution was offered by C. M. Burleigh, and accepted, for discussion:

Resolved, That we have been forced, by the hostility of the American church and clergy to the cause of the slave, to show their corrupt and pro slavery character; and that we oppose these bodies, only so far as they are hostile to the anti-slavery enterprise.

Which was discussed by Messrs. Collins, Boyle, Reed, and Burleigh. Convention adjourned.

Tavern hall, 2 o'clock, P. M. convention called to order by the chairman. Singing from Anti-Slavery Pick-Nick, and opportunity for oral prayer, or a season of silence. Discussion on church resolution continued by Messrs. Boyle, Collins, Codding, Burleigh, and Charles Lenox Remond. On motion of James Boyle, the resolution was laid upon the table, to allow the convention to take up the subject of organizing a State Anti-Slavery Society.

John A. Collins moved that the convention now proceed to organize a State Anti-Slavery Society; motion adopted. A committee of two, David N. Brown and Dr. Reed, were appointed to take the roll; which reported delegates from Hartford, Farmington, West Hartford, Bloomfield, Prospect, Torrington, Plainfield, Norwich, Manchester, Chaplin, Ct.; Princeton, Northampton, and Boston, Mass.

On motion, John A. Collins, Rhoda H. Tuttle, and James Boyle, were appointed a committee to prepare a constitution for the society, to be reported to the convention.

Moved and passed, that E. D. Hudson, C. M. Burleigh, Leonard Tuttle, Luther Bartlett, and David N. Brown, be a committee to nominate officers for the society.

Discussion on the church resolution was resumed, and the resolution adopted.

John A. Collins, chairman of the committee to draft a constitution, reported the following form, to wit:

Whereas, the Most High God "hath made of one blood all nations of men to dwell on all the face of the earth," and hath commanded them to love their neighbors as themselves; and whereas, our national existence is based upon this principle, as recognized in the Declaration of Independence, "that all men are created equal, and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness;" and whereas, in the face of this solemn avowal before Almighty God and the world, and in violation of the principles of natural justice, of the principles of American Independence, and of the Christian religion, nearly one-sixth part of this nation are held in bondage by their fellow-countrymen; and whereas, we regard such slavery as destructive to the prosperity, peace, union, and liberties of the entire country, and of the several States; and whereas, we believe it the duty and the interest of the masters, immediately to emancipate their slaves without expatriation; and that no scheme of colonization, either voluntary or by compulsion, can remove this great and increasing evil, and that we owe it to the oppressed, to our fellow-citizens who hold slaves, to our whole country, to posterity, to immutable justice, and to God, to do all that is lawfully in our power to bring about its utter extinction, we do hereby agree, with a prayerful reliance on the Divine aid, to form ourselves into a society for this purpose, to be governed by the following constitution:

Article I. This society shall be called the Connecticut Anti-Slavery Society, and shall be auxiliary to the American Anti-Slavery Society.

Art. II. The doctrines of this society are summarily set forth in the preamble to this constitution. Its objects are the entire abolition of slavery and the slave trade in the United States, and the elevation of the character and condition of the people of color, and their admission to equal religious, civil, and and political rights and privileges with the whites. It will endeavor to effect these objects by the use of all means sanctioned by law, humanity, and religion. It will aim, through the agency of the living speaker and of the press, to convince all our fellow-citizens of the correctness of its doctrines, and the propriety and justice of its objects. It will also endeavor, in a constitutional way, to influence Congress to put an end to the slave trade, and to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia, and likewise to prevent the extension of it to any State that may hereafter be admitted to the Union.

Art. III. Any person who consents to the principles of this constitution, and is in favor of its objects and measures, may become a member of this society, by signing its constitution, and contributing to its funds.

Art. IV. The officers of the society shall be a president, vice-president, a recording secretary, a corresponding secretary, a treasurer, and four counsellors; the whole of whom shall constitute an executive committee, five of whom shall constitute a quorum; who shall have power to enact their own by-laws, fill any vacancy in their body, and in the offices of secretary and treasurer, employ agents, determine what compensation shall be paid to agents and secretaries, direct the treasurer in the application of all moneys, and call special meetings of the society. They shall make arrangements for all meetings of the society, make an annual written report of their doings, the income, expenditures, and funds of the society, and shall hold stated meetings, and adopt the most energetic measures in their power to advance the objects of the society.

Art. V. The society shall hold its annual meeting each year, at such time and place as the executive committee shall direct; when an abstract of the annual report shall be read, and addresses delivered.

Art. VI. Any anti-slavery society founded on the same principles, and for the same objects, may become auxiliary to this society.

Art. VII. This constitution may be amended, at any annual meeting of the society, by a vote of a majority of the members present; provided the amendments proposed have been previously submitted, in writing, to the executive committee.

The report was accepted, and the constitution adopted.

E. D. Hudson, chairman of the committee to nominate officers, reported as follows:

President—Luther Bartlett, of Hartford.

Vice-Presidents—John Gunn, Washington, Litchfield county; Rev. William Coe, Brooklyn, Windham county; Savillion Haley, New London, New London county; ——— Hinckley, Mansfield, Tolland county; Dudley Woodbridge, Manchester, Hartford county; Jonathan Leonard, Meriden, New Haven county; Jason Barton, East Hampton, Middlesex county; Anson G. Stuart, Sherman, Fairfield county.

Corresponding Secretary—Cyrus M. Burleigh, Plainfield.

Recording Secretary—E. B. Cunningham, Hartford.

Treasurer—David N. Brown, Bloomfield.

Executive Committee—Luther Bartlett, Hartford; Butler N. Strong, Wethersfield; E. B. Cunningham, Warren Callender, Hartford; David N. Brown, Bloomfield; Edna Olcott, Manchester; Andrew Smith, Prospect; Hiram J. Bumpstead, Bloomfield; William Saunders, Hartford.

The report was adopted.

E. D. Hudson, C. M. Burleigh, and James Munroe, were appointed a committee to prepare an address to the abolitionists of the State.

The following resolution was discussed by Messrs. Burleigh, Collins, Remond, Codding, and adopted; to wit:

Resolved, That the compact between the North and the South is the great political support of slavery, involving the North equally with the South in the guilt of slaveholding; and that it is the duty of the free States peaceably to withdraw immediately from the Union.

Resolved, That prejudice against color is a malignant hatred of our equal brethren, on account of condition; a base denial of the first principles of Christianity and republicanism, involving all who indulge it, whether as individuals, churches, or railroad and steamboat corporations, in the guilt of hating God and despising his children.

Discussed by Codding, Collins, and Boyle, and passed.

Resolved, That the principles of the anti-slavery cause are identical with the principles of true Christianity; and that those revivals which do not awaken in the minds of their subjects love for humanity, and active hatred to American slavery, are revivals of iniquity, and not of Christianity; full of all hypocrisy and deceit.

The resolution was adopted.

A vote of thanks was moved and passed, to the owner of the tavern hall, for its use.

Voted to publish the doings of the convention in such papers as are friendly to our cause.

Voted to adjourn, sine die.

Attest: WM. ADAM, *President.*

E. D. HUDSON, *Secretary.*

LETTER FROM CYRUS M. BURLEIGH.

HARTFORD, Feb. 16, 1843.

The convention called to form a State Anti-Slavery Society, in Connecticut, on true anti-slavery principles, has closed its sessions. We had hoped for a large and interesting meeting, of true and bold hearts; but the hostility of the elements has prevented our realizing a large gathering, though it has been an interesting and important one. A small band of fearless and devoted spirits gathered, in spite of the bad traveling and stormy weather; but they came into the midst of a pro-slavery, sectarian, and priest-ridden people, to receive such treatment as is usually bestowed on the cause of humanity, by such communities and classes. Disappointment they met at the very threshold of their effort, through the treachery and malignity of the sectarian bodies, called churches.

The Congregational meeting-house of Manchester was pledged to us, for the use of the convention, four weeks previous to the time appointed. No information of any dissatisfaction in the church, or of any intention of treachery and falsehood, was given us, till the morning of the first day of our meeting, when the fact was communicated, that late in the previous evening, the committee having the care of that meeting-house, met, and falsified their own word, by withdrawing the grant which they had solemnly given. The time was arrived for our meeting, and there was no place for us to assemble. In this crisis, some of the proprietors of the Methodist house, (who, I am told, have the legal care of the house,) invited the convention into that place. Those delegates who had come to the town, accordingly gathered there; but there they could not remain in peace. The fact was soon made known to the Methodist minister, and he volunteered his services for the haters of God's poor, to come over to the meeting-house, and call us to account for desecrating "his" meeting-house, by advocating in it the duty of practical obedience to the law of God. He came, in obedience to the man-hating and soul-destroying spirit of pro-slavery, and demanded "by what authority we had entered that house, and who gave us that authority?" He told us, that he believed the principles which would be advocated in the convention were more to be dreaded than open infidelity; that he was having an extensive revival in his society, and only the evening before, about forty persons had come forward for prayers in his meeting; and that he should deprecate our convention as an impediment in the way of this revival. He avowed his *abolitionism* in the strongest manner; which I think very needful, after the exhibition which he had given us of his readiness to drive us from the meeting-house. He informed us that he was not officially authorized to expel us from the house, though he exhibited a pretty strong desire to have us leave. We resolved that we would stay until we should be ordered out by those who at least *claimed* authority so to do. Accordingly, we came together in the evening, to hold a meeting. Professor Adam, of Northampton, had been appointed the president of the convention, in the afternoon; and in the evening, he took the chair, and opened the meeting with some noble remarks, explanatory of our position. His speech was a bold rebuke of the pro-slavery intolerance, with which we met. He declared that though he had witnessed the opposition of idolaters to the truth, and the more malignant bigotry of the followers of the false prophet, Mahommet, he had never, in his association with pagans, or Mahommedans, met with intolerance which excited his indignation so much, as what he had met with in Manchester. The speech was an eloquent defense of the right of free discussion and investigation. I never saw the gentlemanly and mild professor so burning with indignation, as he was on this occasion. The cold-hearted indifference, and the cowardly malice we had seen, was sufficient to stir the deepest feelings of the meekest soul. After the president had taken his seat, James Boyle took the floor, and offered a resolution, condemnatory of the false and treacherous conduct with which we had met, and accompanied it with some remarks, which were a firebrand in the midst of the sectarians present. It caused them to explode with a great noise. The wrath and anger which they showed, was a very good comment on their assertions, that they "were members of the church, and would not hear the ministers and churches vilified in God's house." These zealous defenders of the church seemed to play the part of mobocrats, with much more ease and accuracy than that of Christians. They boisterously interrupted the speakers of the convention, in a style that showed that the Methodists had as little regard for propriety and good manners, as their brethren in the other church, had for honesty and truth. The accusation was brought against us, that we had broken open the house, and come into it by unfair means. This was proved false, by a calm and simple statement of facts, from Mr. Case, one of the proprietors, who had invited us there. This gentleman, though very calm and mild in his manner, and careful in his statements, (all of which he substantiated,) was openly accused of *lying*, by a raving speaker, who boasted of being one of the church. At length, the society's committee, who had been sent for, arrived; and after some noisy consultation, the members of the Methodist society present were called into a corner of the house, where they organized themselves into a *society meeting*. They appointed their chairman, and proceeded to take the sense of their meeting, whether the convention should longer continue in that house. Our meeting was continued through this movement; and though much noise was made by the mobocratic friends of the church, the speakers were distinctly heard. The president sustained his duties in the midst of the disturbance, in a manner highly honorable to him. His calmness and dignity, together with his unbending firmness, did much to awe the mobites into silence. After closing their debate, and gaining an expression of sentiment hostile to free discussion, the Methodist "society meeting," through their chairman, informed us that we must leave the house. Their president first attempted to address the convention simply as "gentlemen;" but Professor Adam informed him that if he had any communications to make to the convention, he must address himself to the chair. This he declined, on the ground that *he* was president of the society meeting in the place. Mr. Adam told him that he, (Mr. A.) was the only chairman of that convention, and then gave the floor to Mr. Collins, who had previously been speaking. The Methodists, perceiving that they must accord to rules of order to get attention, yielded, and the convention received their decision. The convention immediately adjourned, to meet in the tavern hall, the next morning. This had been offered by the landlord, Kingsbury, in case we could get no other room; thus proving that Manchester grog-shops had more respect for human rights and free discussion, than Manchester churches; and that the rumsellers practised Christianity better than the ministers.

The numbers of the delegates increased the second day, though the storm continued. We had a very interesting and important meeting, though not large, through the day and evening. A State society was organized, auxiliary to the American Society, and bearing the name of the Connecticut American Anti-Slavery Society. Resolutions were discussed and passed, on the subjects of pro-slavery churches and ministers, man-hating revivals, prejudice against color, and dissolution of the Union. Mr. Collins introduced and advocated a resolution condemning the church organization, and the clerical order; but he afterwards withdrew it, and a resolution was adopted, affirming our opposition to these bodies only as far as they were *pro-slavery*. I was glad of this; for brother Collins's views, as explained to the meeting, do not represent the views and feelings of the anti-slavery society.

I think the convention will do much good, by awakening attention, and producing discussion. I have heard, since the meeting, that the enemies of the slave in Manchester are industriously circulating the most exaggerated reports, and vilest slanders, concerning the convention. This was done, also, in anticipation of the convention, by the Congregational minister, and his pious supporters, if not by the Methodists. The great revival which they are having in Manchester, would savor more of Christianity, if it taught mercy to the poor, and sympathy for the suffering. The prayers of men who excluded the cause of anti-slavery from their sacred house, will hardly be a passport to divine favor, for the anxious souls in their meeting, and in looking to such prayers as a means of salvation, they will find themselves leaning on a broken reed. If it is true that "the wounded bird flutters," we may reasonably hope that the arrows of truth there thrown home, pierced some hearts.

Yours, for free discussion,

C. M. BURLEIGH.

CONVENTION AT HERKIMER.

LITTLE FALLS, Herkimer Co. N. Y.
February 19, 1843.

The convention called by the Central State Anti-Slavery Society, has just closed; and its encouraging influence upon our minds, led us to feel that a brief account of the progress of the anti-slavery effort, in this place, might do good to others. The people here were favored with a course of lectures from Abby Kelley, some eight weeks since, and the ground was thoroughly broken up and prepared for the convention. The response to the call was truly heart-cheering. The noble-hearted farmers, from the hills and valleys, poured in; and although the storm in the morning of Wednesday, prevented the organization of the convention, yet, as we entered the spacious hall, at 2 o'clock, and found it nearly filled; as we looked upon the animated countenances, and received the cordial greetings of friends, our hearts bounded with delight. The business of organization was hastily concluded; spirited resolutions were introduced, and discussed with animation; and, what was still better, *all* were invited freely to participate in the deliberations of the convention.

At the evening session, the hall was enlarged, by throwing open folding doors, which made the saloon one hundred, by thirty feet; and it was crowded to overflowing.

A resolution, relating to the basely contemptible position of Governor Bouck, of this State, was then introduced. On one side, the resolutions were ably sustained; and, as the largest liberty was given, two political demagogues came forward in the negative; after expending a great deal of eloquence, in defense of the powers that be, and artful appeals to prejudice, something of a riot ensued.

The mobocratic spirit was not yet aroused to its full height, when the question was called for; and it being taken by ayes and noes, the long continued sound of both the affirmative and negative seemed enough to wake the sleeping dead. It was decided by the chair, that the *ayes* had it; but the *noes* not being satisfied, the question was again put, by raising the right hand, and again carried in the affirmative, by an overwhelming majority; notwithstanding the honorable leaders of the opposition, and some of their partisans, voted with both hands. The meeting continued through the day, on Thursday, and it has rarely been our good fortune, to witness discussions conducted in a better spirit than these. The true principles of liberty and human brotherhood were brought out, in some instances, with striking power; and many were the warm hearts that responded to them. There were probably about seventy that took the *teetotal pledge* of the anti-slavery society that day.

But those who encouraged the mob, the preceding evening, were busy through the day, in fanning the flames of misrule; and, in the evening, they were ready for their work. As we entered the densely crowded hall, a riot had already commenced; but after a length of time the house was brought to order, and two resolutions were then introduced, by Mr. Griswold, a resident of the place, relating to a pro-slavery print, called the "Mohawk Courier." Mr. Griswold opened the discussion, with great ability, and spoke for about twenty minutes, although there was some confusion. A Mr. Henry answered him, or rather, spoke; it was not argument that he brought forward, but a truckling appeal to the mob. Mr. Griswold again arose, amid the shouts and din of the mob. His well-known character, and the respect felt for him, had some influence, to calm the tempest; and he then appealed to them, as democrats, to respect the freedom of speech. He spoke with a commanding power, which was evidently felt, even in the excited state of the audience.

Judge Beardsley, who had that day received his appointment from the governor, then arose, and made another appeal to the mob; forgetting, in the heat of his excitement, to be sufficiently parliamentary to address the chair. After him, an attempt was made to speak upon the resolution; but a scene of confusion, that surpasses description, ensued.

Mr. Henry, the common school superintendent, again came forward to speak, as he said, "for the Courier." *He* could immediately be heard; though a more grossly indecent harangue was rarely ever given. Certain am I, that it was never my lot, to listen to a speech, that bore any comparison to it, for low vulgarisms, and want of sense, or wit.

But a tempest again arose. Mr. Henry had gone too far for even a mob to hear further. They had proved the old adage true, "give them sufficient rope, and they will hang themselves." They, Henry, and Beardsley, now in vain begged for a hearing, for a single remark. At half past 10 o'clock, the convention adjourned, in perfect confusion. The crushing of settees, the crackling of breaking glass, the screaming, shouting, hallooing, hissing, and stamping, reminded one strongly of the feast of Jugernaut; or we might have thought that Pandemonium had sent her emissaries there. It was expected that the convention would close that evening; but, as business was not concluded, it sat again the next morning; and again we found a well-filled room, and increased interest. At 1 o'clock, it adjourned, *sine die*, after the singing of the anti-slavery call. Before the close, "the Slave Mother's Lament," a deeply touching song, was sung; and many were the warm, gushing prayers, that silently went up to heaven, as we parted, that the poor, bleeding slave may soon be free, and that all shackles may be broken. Then shall we sing, as we meet and part, the songs of jubilee and triumph, over the foul sin of oppression. Thine, in the cause of humanity,

P. S. WRIGHT.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, MARCH 2, 1843.

GOOD AND EVIL.

A friend in Ohio thus writes: "In your editorial of February 2d, headed 'Principle and Expediency,' I fancied I discovered a mixture of error. If I be mistaken therein, it may be profitable, at least to myself, to mention it. You say, 'We bewilder ourselves by looking at the beneficial results, which God evolves even from the errors and crimes of men; forgetting that there is a self-restoring power, both in matter and spirit, the laws of which are too vast for our comprehension. We take up some fragment of a result, and say the *cause* could not have been bad, because the *result* is good.'

Permit me to ask if it be *possible* for good to be evolved from evil? Whether in the spiritual world, as in the natural, it does not invariably follow, that like begets like? I apprehend this to be the case, and that the error of human beings in respect to such matters, originates in their not taking into view the *whole* chain of causation. They perceive certain good effects, and erroneously attribute these to causes which never produced them; and which *could* not produce them, unless it be possible for the corrupt tree to bring forth good fruit.

Does not the last paragraph of your article present a mistaken inference from the facts it hints at? You say, 'The heroes of the Revolution laid the foundation of a freer government than the world ever knew.' I am inclined to say not so. To me it appears that the wrong means they adopted to procure a proper end, have wrought their natural and legitimate results; and that this nation is, in consequence, a thousand fold more enslaved than it would have been, had the colonial relation to Great Britain existed till this day. I know it was against the *principle* of taxation without representation, not the *amount* of the tax, that our fathers contended; but look at the consequences of the immoral means they took. The American people are taxed at least one hundred millions of dollars per annum, for the support of a slaveholding aristocracy; and a large amount of this taxation occurs through the action of the general government, in which there is a nominal but not an equal representation of the people. As for personal liberty, no man, woman, or child, has any legal protection against being dragged into involuntary servitude at any moment. As for freedom of speech, a man would endanger his life, in a very large portion of the country, by attempting it. The same is true of freedom of the press. I can scarcely imagine a despotism more complete and galling, than that which this nation groans under.

You say, 'The manufactory which a man builds solely to aggrandize himself, may eventually cheapen garments for the poor.' I think not, if we look at all the *effects* of such monopolies. The price of clothing, per yard, may be reduced; but the ability to obtain the means to purchase it, will decrease, also, in a greater ratio, by the system of monopolies which this one strengthens in its ability to work mischief to the race.

Do men gather grapes from thorns, or figs from thistles? Neither does God evolve good out of evil, or change those immutable laws by which his creation is governed. When men learn to comprehend this truth, they will be less tempted to seek good ends through evil means."

In the editorial alluded to above, I apprehend (according to the light in my own mind) that the truth was not *mis*-stated, but *half* stated. Every truth is infinite, and stands in infinite relation to other truths. The plainest principle of morals, if followed, as far-seeing and comprehensive minds *can* follow it, leads beyond the farthest star, and reveals its intimate connection with all things of the universe. Such a truth I merely glanced at, in a brief editorial; and because I did not follow it out, and touch each link as I passed, my friend thinks a falsity is stated as truth.

It is true that there *is* "a self-restoring power both in matter and spirit;" else had man

dense never suffers good to be destroyed by evil; but out of the most overwhelming masses of wickedness evolves the slightest pure particle, and sends it reproducing through eternity. Men, in their shortsightedness, think the good comes *from* the evil; but it is only evolved *out of it*. How *much* divine wisdom may bring out of any error, or sin, it is not for mortals to attempt to calculate; for they cannot do it; and if they could, it would afford them no criterion for action.

As we have said, the cup of man's destiny is forever *mingled*. No human being is a saint, and none altogether a sinner. Neither does history record any movement that is wholly good, or wholly bad. The idea of the Crusade was that of deep devotion; but on its way it mixed with hypocrisy and designing ambition; hence its results were both good and evil.

The great idea of religious freedom moved the Lutheran reformation; but the fierce passions and self-relying will of man mixed with the righteous work, and the results come down to us both good and evil.

The French revolution, much as it has been anathematized, had its birth from a great and glorious idea of equal rights and human brotherhood. Never were hearts braver and purer, than were many kindled by that electric flame. In no part of the world's history can be found men who suffered more, or sacrificed more, for a truly great idea. Yet in its progress, it brought into active operation all those bad passions which have enabled man to conceive the idea of hell. The frightened world can hardly yet be made to believe that, with all this terrific amount of evil, there was a large admixture of genuine good; and that therefore good has been, and will be, produced by it.

My correspondent is unwilling to admit the salutary effects of the American revolution; and thinks he is justified in the conclusion, by the fact that the means used to accomplish it were wrong. But he has failed to take into account *all* the means that were employed. It is true, that men resorted to the sword, and sought to advance a true principle by physical force; and the unholy chalice returns to our own lips in despotic officers of army and navy, military rulers, lynch law, bowie-knife, and revolving pistol. In its descent, it takes form in the battle array of contending political parties, ever prone to trust in weapons and machinery, rather than in love and truth. To all such, says Carlyle, in his peculiar, sarcastic way, "Satisfy yourselves, by universal, indubitable experiment, even as ye are now doing, and will do, whether *Freedom*, heaven-born, and leading heavenward, and so vitally essential for us all, cannot peradventure be *mechanically* hatched and brought to light in that same ballot-box of yours; or at worst, in some other discoverable or devisable box, edifice, or steam mechanism. It were a mighty convenience, and beyond all feats of manufacture witnessed hitherto."

Whether men perceive the connection or not, it is none the less true that the miserable, skipping expediency of politics, instead of the fast anchorage of principle, is a direct inheritance from the physical-force experiment. Through all its disguises, it is coercion changing shapes.

We all know, that in the formation of our government, two parties deliberately enslaved a third, with a view of cementing their own freedom; and the product is slavery to themselves. It has been wisely said, that whosoever fastens a chain to the ancle of another, finds the other end riveted about his own neck.

But these wrong means were incidents of our revolution, not its ruling power. More than other revolutions, it originated in a *principle*, rather than a *fact*; and though that principle employed physical means, it likewise employed spiritual. Men not only fought for freedom, but they reasoned for it, and wrote for it, and prayed for it; and all this thinking, reasoning, and praying, were thrown into the seedfield of the world. Men's minds were roused by it to prodigious activity on questions of justice and equal rights; and "action struck fiery *light* from the rocks it had to hew through." Scattered among all people were brave, free spirits, ready conductors of the thrilling fluid. Our revolution did not leave the nations where it found them; and its vibrations will widen to the remotest verge of time. It promulgated great principles through spiritual agencies, as well as through physical; and therefore it has left with us and the world an inheritance of blessing, that can never pass away. Mixed as the good and evil is, and painfully conspicuous as is the evil, I cannot consider the American revolution as otherwise than an immense step in the world's onward progress.

My correspondent says, "This nation is a thousand fold more enslaved than it would have been, had the colonial relation to Great Britain existed until the present day." But has he wisely reflected how much of England's growth is owing to our revolution? Can he calculate how much thought has been quickened, and conscience unfettered, in the father-land, by our bold unmooring from the anchorage of the past? Will he venture to say that emancipation in the British islands would have taken place, had our fathers never put forth the Declaration of Independence? Verily, every fact has relations too infinite to be foreseen by mortal vision, and too eternal to be calculated by human thought. Therefore, God alone can judge of the *expedient*; for He overlooks the *whole*. But to the obedient soul are given constant revelations of the *right* and the *true*, and these perceptions are as a lamp unto our path. "Duties are ours—events are God's."—L. M. C.

WASHINGTON CORRESPONDENCE.

WASHINGTON, Feb, 20, 1843.

To-day, an attempt was made, by Mr. Adams, to present the GREAT PETITION; and it has been a day of great interest. In the first place, the document, nearly a mile in length, was wound on a roller, having a crank at each end, and was, in bulk, as big as a large washtub. It was mounted upon Mr. A.'s desk, a novel object, and of course of great curiosity. Many questions were popped, here and there, by southerners, and by their "natural allies;" such as, "What is that great concern?" "What is that meal-bag?" Various replies were given; some grave, and some jocose. "It's a petition;" "It's a battery;" "It's a bomb;" "It's a hornet's nest," &c. Mr. Adams had consulted the speaker, and obtained his opinion that this petition did not come under the twenty-first rule. The speaker had also agreed that petitions should be called in the regular order, as of old. When, however, it came Mr. Adams's turn to take the floor, Gwin, of Mississippi, moved to go into committee of the whole, on the state of the Union. This was the only motion which could preclude the presentation, without a vote of two-thirds; because it was equivalent to a motion for the suspension of the rules, and any other for that object would have required that majority. But the question of going into committee on the state of the *Union* is a privileged one; and a bare majority is sufficient to carry it, to the interruption of regular business. A majority voted in the affirmative; so the presentation *was presented*. Mr. Adams, between whiles, got a chance to say, that he asked leave to present the petition of 58,630 of the citizens of the commonwealth of Massachusetts. When the adverse vote was announced, he said, "I hope I shall have an opportunity to present it during the day; for I do not wish to have it stand there as a monument." Houston, of Alabama, added, "of the infamy of——" and there he stopped. Members were coming up, during most of the session, looking at the numbers, and inspecting the roll, with an eager curiosity. A Virginian asked Mr. Adams who George Latimer *was*? Mr. Adams replied, "He is the son of a very respectable gentleman, of Norfolk, in Virginia; a member of one of the most respectable and distinguished families of the Old Dominion; and a citizen of the commonwealth of Massachusetts." This answer cut like lightning. But Rayner, of North Carolina, was so tickled with it, (though he is usually as ferocious as a bear on such occasions,) that he said he would vote for the reception, if the old man would say that to the House. Botts, of Virginia, has been in a terrible twitter all day; and Wise swore, all the morning, that he would dissolve the Union. Botts said that he was willing to receive a petition from the poorest and meanest citizen, (how gracious of him!) but he would be d—d if George Latimer was a citizen. He also said the petition was a cursed hornet's nest, full of fifty thousand young hornets. Sheppard, of North Carolina, came up to a corner where Giddings, Gates, and myself were in conversation, and began to let out his gall, though evidently trying to put a strong curb upon himself. "Who brought it here?" said he. Mr. Giddings answered, "Mr. Pierce brought it." "I will give you fifty dollars if you will induce him to go into my district," said Sheppard. "It would be worth that to have him go and civilize you," replied Mr. Giddings. "Oh, we are the most quiet, peaceable, law-abiding people upon earth," said Mr. Sheppard. "It is a Quaker district. I represent a thousand regular, steady old Quakers; but if they had him there, he would bring no more petitions." "Then you have corrupted even the Quakers," said I. He turned away, muttering something about "hangers on," which I supposed was intended especially for my benefit. It came into my mind to retort a word about the "hangers on" about the government, which slave breeders and slave dealers keep, and have always kept, in pay, at our cost; but I thought it best to leave off contention.

I should not have chosen to have this thing take the course it has; yet as the enemy has chosen it, I am glad of it; for it will be the means of exciting more universal attention, and deeper feeling. There stood the mammoth roll, all day, rising above Mr. Adams's head; and the sight irritated the slaveholders almost to bursting. If it remains much longer, it will produce a catastrophe; and let it come.

After the House came out of committee, Mr. Adams made another attempt to make the presentation; but was cut off by a motion to adjourn. The yeas and nays were taken, and the motion prevailed; the whig slaveholders, and the slave democrats, all going for it.

Threats had been uttered, in some parts of the House, to lynch the petition. I heard one man say, that he would be of a party to burn it. The speaker gave it in special charge to the doorkeeper, to guard it safely. Mr. Adams renewed the charge to the clerk of the House, who said he would not be responsible for it, without removing it to his office; and it was left with that understanding. It is the topic all over the city.

I think that to-night the slavemongers will hold a consultation, and that to-morrow the petition will be quietly received, or that we shall have an awful bluster. This I will say, that there never was such an instrument of agitation sent into Congress. If curses could set it on fire, it would have been consumed a thousand times. It is the universal opinion, that this commences a new era in petitioning; and that at the next session, we shall have a dozen petitions twice as big as this.

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February 25.

In passing upon the Navy appropriation bill, two or three days ago, the Senate discussed, incidentally, the subject of the African slave trade. It was proposed, in the first place, to reduce the appropriation, by so much as would be required to fit out and maintain the squadron, which we are bound, by the late British treaty, to furnish, for the suppression of that trade. Mr. Benton made the motion. It was in consequence of the appearance, in the English newspapers, of a speech of Sir Robert Peel, at the opening of Parliament; wherein he assumed, that the President of the United States, in his late annual message, had interpreted that treaty wrong, in saying that the agreement to maintain the said squadron, did away with the right of *visitation*. Sir Robert Peel asserted, that the British government had not abandoned, and had no idea of abandoning, that right; but that, on the other hand, they make no pretension to the right of *search* in time of peace, except where the same is conceded by treaty. After a great deal of harsh and stormy oratory, it was suggested that the newspaper reports of the speech *might* be incorrect; no two of them being exactly alike. It appeared, however, to be the general sense of the Senate, that if the right of visitation was *not* superseded by the provision for the maintenance of a joint force for suppressing the slave trade, a deception had been practised upon the Senate, to obtain their consent to the ratification of the treaty.

In connection with the reduction proposed above, Mr. Bagby, of Alabama, moved to strike out five thousand dollars, the sum destined for the support of recaptured Africans, and for restoring them to their respective countries, or carrying them to Liberia. This proposition gave rise to a debate of much warmth.

Mr. Calhoun, of South Carolina, begged his friend from Alabama to withdraw his motion. This appropriation was rendered absolutely necessary, by a series of laws, which had been enacted against the slave trade. The Africans, recaptured in the course of executing those laws, *must* be taken care of. Surely, his friend would not throw them overboard, or bring them here. He deeply regretted, and had always regretted, *that the trade had been called "piracy."* He was in Mr. Monroe's cabinet at the time, and opposed it; and the whole cabinet opposed it. He considered the move wrong; a decided misnomer.

Mr. Bagby stuck to his amendment. He was opposed to every movement upon slavery, be it what it might. England was stirring heaven and earth to move the whole world against America on the subject of slavery; and he would never vote a single dollar for the suppression of the slave trade, or for the maintenance of recaptured slaves on the American coast. He denounced the entire series of acts on this subject, including the treaty of Ghent, whereby we became pledged to the policy of suppressing the slave trade. It was against our interest, and the law of self-preservation, he said. Mr. B. manifested a hearty loathing of the anti-slave-trade system.

Mr. Crittenden, after addressing the Senate very ably in opposition to the motions of Messrs. Benton and Bagby, observed that he could not agree with the gentleman of South Carolina, (Mr. Calhoun,) as to the inapplicability of the term "*piracy*," in this case. If *any* crime merited that name, it was this atrocious traffic in human beings on the coast of *Africa*. If a harder name could be found, he would give it.

The southwestern members, in speaking on this subject, appeared to feel like a wild horse with a bit in his mouth. Both Benton and Bagby's motions were negatived, nearly unanimously.

I am reminded here of a conversation which took place between a northern and southern member, while Mr. Giddings was making his late speech on the Comet and Encomium indemnity bill. While Mr. Giddings was talking about hanging for piracy, and protection for slave-trading, being divided only by a line of longitude, the southerner said, "There is no getting away from that argument. There is no essential difference between the two trades."

The news from Yucatan by the Eusebius, from Campeachy, comes down to June 20. We have a confirmation of the defection of Gen. Lemus, commander-in-chief of the Yucatanians. There came passenger in the Eusebius, Martin Pena, late secretary of war in Yucatan. He held his office only eight days, and resigned it, and left the country for *his health*. Another passenger was Garcia Rejon, secretary general of Yucatan, who represents himself as charged with a mission. I have before me, "The Independent," a paper published at Merida, the seat of government of Yucatan. It is chiefly occupied with arguments showing the necessity of forming alliances with powerful States, on which the province may lean. *Spain*, and the *United States*, are particularly designated, as desirable allies for Yucatan. It may be, therefore, that Mr. Rejon has come to solicit an alliance. Lorenzo de Zavala, son of the late Texan landholder, and Mexican refugee of that name, came passenger in the same vessel.

The following is extracted from a private letter from New Orleans, received in this city:

"A confidential friend who came in the Eusebius, informs me that the utmost disorder reigns in Campeachy; that the place would have surrendered a month ago, if certain ultras had not been interested in perpetuating disorder; that there had in fact been no desertions from the Mexican *troops*, but only of some unpressed laborers on the fortifications, who were brought from Vera Cruz."

By the same letter, I learn that Cooke, the Santa Fé generalissimo, and Lamar, ex-president of Texas, had arrived from Galveston at New Orleans.

The House, during the closing week, has passed one very important bill, and refused to pass another. The last was to legalize *nullification* in New Hampshire and Georgia; those States having refused to execute that part of the apportionment law, requiring representatives to Congress to be elected by *districts*. Mr. Campbell, of South Carolina, moved a repeal of that part, for the express purpose of accommodating the nullifiers, and legalizing their illegal acts. The bill was rejected, by a majority of *one*; the vote being 90 to 91! But a motion to reconsider was lost, by a considerable majority. The bill for regulating the taking of testimony in contested elections—a bill intended to meet precisely the case of members coming here and claiming a seat under an illegal act of their State—was then passed, by a decisive majority. This bill passed both branches last session, and *expired in the President's pocket*, (a gross abuse,) and was the subject of a message at the commencement of the session. It seems strange that so little has been said of the pretension of Presidents of the United States to let bills perish, or to veto them because they had not time to investigate the subject, or to examine the bill. It does seem to me that this is wrong, and ought not to be submitted to. The President has every bill and resolution laid before him, as regularly as the members of Congress, long before they are acted upon. He knows when and how Congress acts upon them; and he *ought* to be prepared to approve or veto, very soon after the final action of Congress. It is a dereliction of duty, a trifling with a great trust, and an indignity to the nation. But in truth, the time, I apprehend, never was, in which our presidents have not been ready; but they wanted a subterfuge for not signing, more safe than an open veto. Mr. Tyler, in this case, had led the way to that nullification, which the bill he suffered to perish in his pocket, was intended to remedy. It will be recollected, that in signing the apportionment bill, he put on file, in the Department of State, a most extraordinary paper, no less than an extra-judicial decision of his own, that the districting section was unconstitutional. This was an invitation to discontented and party-ridden States to nullify; and if the affair should come to blows and blood, as Mr. Campbell predicted, John Tyler will be chargeable with it all.

The bill to repeal the bankrupt law has been passed in the Senate, by the large majority of 9; and it now awaits only the signature of the President, to become a law.

You will have seen by the papers, that Mr. Adams has delivered the Latimer petition to the Clerk, under the rule which leaves it discretionary with the Speaker, whether to present papers so handed him, to the House or not.

In reply to the resolution of J. Q. Adams, calling for information concerning the attack on California, the President returned an answer, stating, in brief, that Com. Jones, in capturing Monterey, had acted on his own responsibility, and in consequence of no orders given him by the government of the United States; also, that Com. Jones has been recalled.—D. L. C.

LETTERS FROM NEW-YORK.—No. 52.

I went, the other evening, to the American Museum, to see fifteen Indians, fresh from the western forest. Sacs, Fox, and Iowas; really important people in their respective tribes. Nan-Nouce-Fush-E-To, which means the Buffalo King, is a famous Sac chief, 60 years old, covered with scars, and grim as a Hindoo god, or pictures of the devil on a Portuguese contribution box, to help sinners through purgatory. It is said that he has killed with his own hand one hundred Osages, three Mohawks, two Kas, two Sioux, and one Pawnee; and if one may judge by his organ of Destructiveness, the story is true; a more enormous bump I never saw in that region of the skull. He speaks nine Indian dialects, has visited almost every existing tribe of his race, and is altogether a remarkable personage. Mon-To-Gah, the White Bear, wears a medal from President Monroe, for certain services rendered to the whites. Wa-Con-To-Kitch-Er, is an Iowa chief, held in much veneration as the Prophet of his tribe. He sees visions, which he communicates to them, for their spiritual instruction. Among the squaws, is No-Nos-See, the She Wolf, a niece of the famous Black Hawk, and very proud of the relationship; and Do-Hum-Me, the Productive Pumpkin, a very handsome woman, with a great deal of heart in her countenance. She was married about a fortnight ago, at Philadelphia, to Cow-Hick-Ke, son of the principal chief of the Iowas, and as noble a specimen of manhood as I have ever looked upon. Indeed I have never seen a group of human beings so athletic, well proportioned, and majestic. They are a keen satire on our civilized customs, which produce such feeble forms and pallid faces. The unlimited pathway, the broad horizon, the free grandeur of the forest, had passed into their souls, and so stands revealed in their material forms.

It always fills me with sadness to see Indians surrounded by the false environment of civilized life; but I never felt so deep a sadness, as I did in looking upon these; for they were evidently the noblest of their dwindling race, unused to restraint, accustomed to sleep beneath the stars. And here they were, set up for a two-shilling show, with monkeys, flamingoes, dancers, and buffoons! Had they understood our modes of society well enough to be aware of their degraded position, they would doubtless quit it with burning indignation at the insult. But as it is, they allow women to examine their beads, and children to play with their wampum, with the most philosophic indifference. In their imperturbable countenances, I thought I could once or twice detect a slight expression of scorn at the eager curiosity of the crowd. The Albiness, a short woman, with pink eyes, and hair like white floss, was the only object that visibly amused them. The young chiefs nodded to her often, and exchanged smiling remarks with each other, as they looked at her. Upon all the buffooneries and legerdermain tricks of the Museum, they gazed as unmoved as John Knox himself could have done. I would have given a good deal to know their thoughts, as mimic cities, and fairy grottoes, and mechanical dancing figures, rose and sunk before them. The mechanical figures were such perfect imitations of life, and went through so many wonderful evolutions, that they might well surprise even those accustomed to the marvels of mechanism. But Indians, who pay religious honors to venerable rocks, and moss-grown trees, who believe that brutes have souls, as well as men, and that all nature is filled with spirits, might well doubt whether there was not here some supernatural agency, either good or evil. I would suffer almost anything, if my soul could be transmigrated into the She Wolf, or the Productive Pumpkin, and their souls pass consciously into my frame, for a few days, that I might experience the fashion of their thoughts and feelings. Was there ever such a foolish wish! The soul *is* Me, and *is* Thee. I might as well put on their blankets, as their bodies, for purposes of spiritual insight. In that other world, shall we be enabled to know exactly how heaven, and earth, and hell, appear to other persons, nations, and tribes? I would it might be so; for I have an intense desire for such revelations. I do not care to travel to Rome, or St. Petersburgh, because I can only look *at* people; and I want to look *into* them, and *through* them; to know how things appear to *their* spiritual eyes, and sound to *their* spiritual ears. This is a universal want; hence the intense interest taken in autobiography, by all classes of readers. Oh, if any one had but the courage to write the *whole* truth of himself, undisguised, as it appears before the eye of God and angels, the WORLD would read it, and it would soon be translated into all the dialects of the universe.

But these children of the forest, do not even give us glimpses of their inner life; for they consider that the body was given to *conceal* the emotions of the soul. The stars look down into their hearts as into mine, the broad ocean glittering in the moonbeams speaks to them of the infinite; and doubtless the wild flowers and the seashells, "talk to them a thought." But *what* thoughts, *what* revelations of the infinite? This would I give the world to know; but the world cannot buy an answer.

How foreign is my soul to that of the beautiful Do-Hum-Me! How helpless should I be in situations where she would be a heroine; and how little could she comprehend my eager thought that seeks the creative three-in-one throughout the universe, and finds it in every blossom, and every mineral. Between Wa-Con-To-Kitch-Er, and the German Herder, what a distance! Yet are they both prophets; and though one looks through nature with the pitch-pine torch of the wilderness, and the other is lighted by a whole constellation of suns, yet have both learned, in their degree that matter is only the time-garment of the spirit. The stammering utterance with which the Iowa seer reveals this, it were worth a kingdom to hear, if we could but borrow the souls of his tribe, while they listen to his visions.

It is a general trait with the Indian tribes to recognize the Great Spirit in every little child. They rarely refuse a child anything. When their revenge is most implacable, a little one is often sent to them, adorned with flowers and shells, and taught to lisp a prayer that the culprit may be forgiven; and such mediation is rarely without effect, even on the sternest warrior. This trait alone is sufficient to establish their relation with Herder, Richter, and other spirits of angel-stature. Nay, if we could look back a few centuries, we should find the ancestors of Shakspeare, and the fastidiously-refined Goethe, with painted cheeks, wolves' teeth for jewels, and boars' hides for garments. Perhaps the universe could not have passed before the vision of those star-like spirits, except through the forest life of such wild ancestry.

Some theorists say that the human brain, in its formation, "changes with a steady rise, through a likeness to one animal and then another, till it is perfected in that of man, the highest animal." It seems to be so with the nations, in their progressive rise out of barbarism. I was never before so much struck with the animalism of Indian character, as I was in the frightful war-dance of these chiefs. Their gestures were as furious as wild-cats, they howled like wolves, screamed like prairie dogs, and tramped like buffalo. Their faces were painted fiery red, or with cross-bars of green and red, and they were decorated with all sorts of uncouth trappings of hair, and bones, and teeth. That which regulated their movements, in lieu of music, was a discordant clash; and altogether they looked and acted more like demons from the pit, than anything I ever imagined. It was the natural and appropriate language of War. The woolfish howl, and the wild-cat leap, represent it more truly than graceful evolutions, and the Marseilles hymn. *That* music rises above mere brute vengeance; it breathes, in fervid ecstacy, the *soul's* aspiration after freedom—the struggle of will with fate. It is the Future setting sail from old landings, and merrily piping all hands on board. It is too noble a voice to belong to physical warfare; the shrill howl of old Nan-Nouce-Fush-E-To, is good enough for such brutish work; it clove the brain like a tomahawk, and was hot with hatred.

In truth, that war-dance was terrific both to eye and ear. I looked at the door, to see if escape were easy, in case they really worked themselves up to the scalping point. For the first time, I realized the sacrifices and perils of the Puritan settlers. Heaven have mercy on the mother who heard those dreadful yells when they really forboded murder! or who suddenly met such a group of grotesque demons in the loneliness of the forest!

But instantly I felt that I was wronging them in my thought. Through paint and feathers, I saw gleams of right honest and friendly expression; and I said, we are children of the same Father, seeking the same home. If the Puritans suffered from their savage hatred, it was because they met them with savage weapons, and a savage spirit. Then I thought of William Penn's treaty with the Indians; "the only one ever formed without an oath, and the only one that was never broken." I thought of the deputation of Indians, who visited Philadelphia some years ago, and knelt with one spontaneous impulse around the monument of Penn.

Again I looked at the yelling savages in their grim array, stamping through the war-dance with a furious energy that made the floor shake, as by an earthquake; and I said, These, too, would bow, like little children, before the persuasive power of Christian love! Alas, if we had but faith in this divine principle, what mountains of evil might be removed into the depths of the sea!—L. M. C.

DIPLOMACY AND SLAVERY.

The late arrivals from Europe are beginning to show the fruits of the joint labors of the two American ministers to France and Prussia, which were concentrated, it would seem, on the one great object of our foreign diplomacy; viz: the preservation of our peculiar institution. For this, Cass and Wheaton, with shameless hypocrisy, have sought to cover their efforts to perpetuate slavery, with the garb of liberty and national honor; have prevailed on the French government not only to cease from their efforts for the abolition of slavery in their own islands, but they have also actually concluded to raise millions to be expended in perpetuating the system. For this, all the manufactories of beet sugar in France are to be suppressed, and their owners compensated.

Thus, the determination that the American flag shall cover every Portuguese or Spanish slaver, or pirate, from being visited by British vessels, is not enough, (Sir Robert Peel has, however, said something on this head, that creates a stir at Washington,) but two American ministers must be paid thirty-six thousand dollars* outfit and return money, besides their regular salary, to induce a noble nation, like France, to join us in the support of slavery. And it seems they have succeeded.

C.

* Nine thousand dollars each, travelling expenses each way.

☞ In answer to C. W. Philleo, I reply, that the American Society cannot undertake the proposed publication. I apprehend that the subject is of too local and temporary a character, to insure a sufficient sale to cover expenses. I should have answered earlier, had I not supposed a reply had been already given by the Committee.—L. M. C.

CONNECTICUT.—For interesting accounts of the late convention, see communications. We trust the friends of freedom in that State will be on the watch, and not suffer the fire thus kindled, to be extinguished by want of energy on their part. In order to have conventions do any good, they must be followed up by constant action.

NOTICE.

I shall pass hastily through Connecticut, and a few towns in Massachusetts and Rhode Island, during the former part of the month of April, for the purpose of collecting such *pledges* to the American Society, and such money for the Standard, as may then be due. Will those interested be prompt in meeting their engagements?

JAMES MONROE.

☞ Acknowledgments deferred for want of room.

Anti-Slavery Items.

NORTHERN SERVILITY.—Captain Powell, of the schooner Empire, from New-York, left Norfolk, Va. on the 8th instant. He had been out but a short time, when he discovered that two slaves, a mother and child, were secreted on board. His vessel had been inspected, and he had paid $10 inspection fee; yet he immediately put about his ship, and delivered the poor fugitives to the mayor of Norfolk. Fearful that his pro-slavery zeal would not be sufficiently manifest, he drew up a formal statement, to which he obtained the signatures of his passengers, stating, that when nearly half way from that port to New-York, he discovered a colored woman and little girl, (her daughter,) on board; and that on inquiry, he learned that the steward had taken them in the night before sailing, and secreted them, assisted by the woman's husband. Five letters and a package were also found, entrusted to the steward's care.

The steward was put in irons, and delivered up to prison. We do not envy Captain Powell the remembrance of this deed, on his death bed.

THE DEMOCRACY OF VIRGINIA.—The *Richmond Inquirer* says, that the "Democracy of Virginia never can repeal the inspection law without disgrace, until the jury law has been rescinded, and the principle assumed by the whig governor of New-York repudiated by her executive!" The Inquirer may rest assured that both these things shall be done "*as per order*." Anything to appease the "Democracy of Virginia"! No sacrifice is too great, no toils too arduous, no disgrace too black and deep to be boldly, cheerfully embraced when the alternative is so dreadful. Our present "masters" would gladly "repudiate" the notion, that the Empire State ever had any right or honor to be preserved or tarnished, rather than incur the displeasure of loco-focoism in the Old Dominion. The "northern man with southern principles," will take care of this. Is there a man, with the faintest spark of State pride at his heart, who does not blush with shame at the present attitude of New-York?

New-York Tribune.

LUCRETIA MOTT.—Lucretia Mott, a Quakeress abolitionist, is traveling in the southern States, holding public lectures and private conversations, wherever she goes, against slavery. She is respectfully and kindly treated everywhere. No one offers to molest or disturb her, but all give her a ready hearing. *Such* an abolitionist is a true missionary of good. This is the right course to take; but few *men* would dare undertake it. Mrs. Mott is a woman of rare courage.—*Gospel Banner.*

A "WORLD'S CONVENTION."—The London committee have issued their circulars for another World's convention, in London, on the 13th of June next. They desire information from all countries concerning slavery and the slave trade, emancipation and its results; on the comparative cost of free and slave labor, &c. All anti-slavery associations, concurring in the object, and *acceding to the principles of the former Convention*, are invited to send delegates.

BLOOD HOUNDS.—John Ervin recently shot himself at Charleston, S. C. in a fit of intemperance. He was the owner of a pack of trained hounds, for the purpose of hunting and catching runaway negroes. We did not suppose that such barbarity could exist in any part of the country.—*New-York Tribune.*

The editor of the Tribune *ought* to know, that the practice of keeping and training blood hounds to hunt slaves is *universal* in all parts of the United States, where swamps or forests offer a retreat to the fugitives from cruelty.

FLORIDA.—The slaveholders are doing their utmost to stimulate emigration to Florida, with a view of increasing their political power. A deputation from Georgia have lately been there, and publish the most flattering accounts of the climate, &c. Parties of Georgian gentlemen, *with their slaves*, are going down the coast, for the purpose of settling.

Died.

At his residence, in New-York city, on the 20th of February, PETER AUGUSTUS JAY, eldest son of the illustrious John Jay, and for many years his private secretary.

"From his first entrance upon professional life, to the hour of his death, he was held in high estimation by the Bench and the Bar, and by every class of his fellow-citizens, as an able and accomplished Jurist, a ripe scholar, and a pure and most estimable man."

Those who knew him best, estimated most highly the perfect candor and uprightness of his character. He was for many years President of the Manumission Society, and to the last hour of his useful life, he took a strong interest in the rights and welfare of the colored race. Like his father, he was a friend of civil and religious liberty, in the broadest sense of the term.

On the 2d of Second month, SARAH H. CHAPMAN, wife of Thomas E Chapman, of Philadelphia, in the 27th year of her age. The deceased was an exemplary member of the Society of Friends, of an active, benevolent disposition, and ever ready to visit and assist, so far as ability was afforded, the fatherless and widows in their affliction. She was an active member of the Friends' Anti-Slavery Association, and a devoted laborer in the cause of emancipation. Seperated unexpectedly as she has been from us, so early in life, her departure is the more keenly felt; yet we have the consoling assurance that our loss is her great gain.—*Communicated.*

GENERAL INTELLIGENCE.

Foreign Items.

GREAT BRITAIN.

The Queen.—Parliament was opened on the 2d instant, by commission; the medical advisers to the queen having advised her not to open the session in person. This fact is of more importance, than might at first be supposed—for the rush of people to town, to attend the ceremony—the sums expended in dress and equipage, by those who are to be present—and the immediate and brilliant commencement of "the season," consequent upon the presence of the fashionables in town, render it a matter of serious importance and advantage, to tradesmen of every class, from the jeweller and the shawl merchant, down to the butcher and the green-grocer.

In March or April, another prince, or princess, will probably be presented, by Victoria, to her loyal subjects. This will make three in three years. At this rate, there seems every prospect of Mr. O'Connell's wish being realized, "that she might have as many children as his grandmother—two and twenty!"

Right of Search.—There has been an animated debate in parliament, on that part of the Ashburton treaty, which relates to the right of search. On the very first night of the session, Sir Robert Peel made a speech on the subject, which we shall copy entire, next week. He makes a careful distinction, between the right of *search*, for slaves, and the right of *visitation*, to ascertain whether a suspected vessel really belongs to the nation, whose flag she carries. He says: "Considering that we are contending for a right, which is the only security against fraud, against the grossest abuses, by parties interested in this iniquitous traffic; considering that we are now the advocates of a principle, necessary for the interest and security of all maritime nations—it is my duty to state, in the face of the House of Commons, that the claim to the right of visitation, contended for in the despatch of Lord Aberdeen, has not been relinquished; that, on this subject, there was made no concession whatever, and that to the principles laid down in the despatch of Lord Aberdeen, we adhere, at this moment. (Cheers, from both sides of the house.)

It will be seen, by the Washington letter, that this speech of Robert Peel has produced no little excitement in Congress.

The Corn Law, and Anti-Corn League.—It is now said that Sir Robert Peel does not intend to move upon the corn law, at the present session, if he can possibly avoid it; though numerous meetings, for the abolition of the law, are held throughout the kingdom, and efforts for this object are so strenuous, that it is thought he may be compelled to act. The anti-corn law league, in Manchester, have already received $42,000, as contributions for the furtherance of their purposes, from towns exclusive of London and Ireland, which have not yet been called upon.

Attempted Assassination of the Prime Minister.—Mr. Drummond, the private secretary of Sir Robert Peel, was shot by a Scotch assassin, named McNaughton, who mistook him for the minister, whom, in his personal appearance, he resembled. He followed him while walking through the street, and shot him through the back. He had been prowling about the public offices for some days before. The murderer was in a gloomy state of mind; and many supposed him the victim of insanity, occasioned by political excitement. He had conceived a strong dislike for the tories, and dwelling upon the wrongs he believed them to be inflicting on the country, his intellect was at length overpowered by the intensity of his political hatred, and he took up the idea, that to kill one of them was not only meritorious but a duty.

It is a lamentable evidence of the length to which men are carried by party spirit, that the question of McNaughten's insanity is argued by the papers, *pro* and *con*, as a political question merely; the whig papers contending that he is out of his mind, and the conservative journals as stoutly insisting on the contrary.

Dreadful Storm!—A storm, with one exception, perhaps, the most destructive as regards life and property, that has swept over Great Britain during the present generation, occurred on the 13th of January. The greater part of Western Europe experienced, more or less, of its ravages. Upwards of 60 vessels were wrecked in this conflict of the elements, and hundreds of lives were lost. One of the most tragic of the disasters occurred off Boulogne, where a homeward-bound vessel, from India, the Conquerer, went to pieces, and all on board, numbering upwards of 70 souls, (save one, a boy,) were engulphed by the storm. The same locality, only six weeks before, proved the grave of all on board another vessel from the East. The American ships John Cumming, from Savannah, the St. Petersburgh, from New Orleans, and the Andironack, from New-York, were much injured, and the latter lost two or three of her hands.

Such a frightful catalogue of marine disasters has not been heard of for years. It is estimated that not less than 500 lives were lost on the coasts of Great Britain and France alone.

The most sweeping loss of life occurred on the coast of Ireland. A letter from Newcastle, says: "No fewer than 46 fishermen, belonging to Newcastle, perished in the storm. Such a scene of desolation, lamentation, and woe, as this place presents, has seldom been witnessed. But the melancholy calamity has not been confined to our immediate locality alone. A few miles further up the coast, at Annalong, 27 other individuals were lost, making an aggregate of 73! About 20 of the poor creatures, belonging to this place, who were lost, have left wives and children, who were entirely dependent upon them for maintenance; many others were the chief support of aged parents. As nearly as can be ascertained, 60 children have been left fatherless."

This gale was very severely felt in the Mediterranean, and over the greater part of Western Europe. The barometer fell lower than it has done for years.

FRANCE.

On the 9th, the king opened the session of the Chambers in person. The state of the country is represented as highly prosperous, and relations with foreign powers pacific.

Debates of considerable interest followed the speech of the king, mainly upon the right of search.

M. Guizot, was attacked with exceeding vehemence by Messrs. Dupin, the Prince de Moskwa and others, and defended himself with consummate ability. The Duke de Broglie, exerted himself also in vindication of the treaties.

The draft of the address in the Chamber of Deputies, contained a paragraph expressing satisfaction at the refusal to ratify the quintuple treaty, and hope that a time would soon arrive when the commerce of France would be placed under the exclusive surveillance of the French flag.

Amendments to the address were proposed, aiming directly at the abrogation of the treaties, but they were voted down by large majorities; and the address was carried, 117 to 33 in the Chamber of Peers.

Revolution in Haiti.—The Brig Joseph Atkins, for Boston, was oblized to put to sea, in consequence of a revolution which broke out in this island, while she lay in her ports. The inhabitants were out in large numbers, armed. They declared that all they wished was a change of administration, doing away with military despotism, and to establish a government similar to that of the United States. The merchants and principal men were all moving their specie, and most valuable goods, on board the shipping.

General Items.

The Red River Flood.—The southern papers give melancholy account of the loss of life and property, by a rise in the Red river. Jonesborough, Rowland, and Berlin, in Texas, have been wholly inundated, some of the houses washed away, and many of the inhabitants drowned.

Amid the general distress, Captain Crooks, of the steamboat Hunter, proceeded to Mill creek, and rendered every possible succor in his power, going from place to place, picking up the survivors from the tops of the houses and trees; thus rescuing from a watery grave seventy-five or a hundred persons. Some were necessarily left to perish in the cane and timber, as there was no possible way of reaching them—their cries being often heard above the noise of the elements.

It is thought that over a hundred lives were lost, and a great amount of property. A heavy swell of the Mississippi is apprehended. The rising of its tributary streams, in various directions is carrying away stock, outhouses, &c.

Another Land Slide.—The hill at Troy, has made another slide. The quantity of earth that fell, was as great as before; but as it descended slowly, no lives were lost.

NOTICES.

OHIO ANTI-SLAVERY SOCIETY.

To George Bradburn, Abby Kelley, Charles L. Remond, and Frederic Douglas:

DEAR FRIENDS—The Executive Committee of the Ohio American Anti-Slavery Society desire, if suitable arrangements can be made, to hold a series of county conventions in this State, the ensuing summer, and to wind up with several general meetings in the fall. The plan would be, to have two series of county conventions to be going on at the same time. Not knowing your Post-office address, this method is taken to inquire of you whether your services can be secured for a three month's tour of duty, to begin in June or July. Will you please, each of you, write to A. Brooke, Oakland Post-Office, Clinton county, Ohio, informing us if you can come, and the conditions upon which you will engage?

A. BROOKE, *Cor. Sec'y O. A. A. S. S.*

Feb. 17th 1843.

PROPOSALS FOR PUBLISHING A VOLUME OF THE Writings of William Lloyd Garrison.

The undersigned proposes to publish, (as soon as a sufficient number of subscribers can be obtained to warrant the undertaking,) a volume of SELECTIONS FROM THE WRITINGS OF WILLIAM LLOYD GARRISON. The volume will be a duodecimo, of 300 pages or more, neatly printed, on good paper, and substantially bound; with an introduction by a distinguished friend of the anti-slavery cause. The Selections will comprise his best articles, both in Poetry and Prose, and the whole will be submitted to his personal inspection and revision.

The price of the volume will be *One Dollar* to single subscribers, payable on delivery.

Persons who will procure five subscribers, and be responsible for the same on the appearance of the work, shall be entitled to the sixth copy without further charge. The undersigned earnestly invites every subscriber of the Liberator, or any of the journals in which this advertisement shall appear, to avail himself of this offer, and to

Poetry.

For the National Anti-Slavery Standard.

HENRY CLAY.

Lines written on hearing an address, by C. C. Burleigh, upon Henry Clay's answer to Mr. Mendenhall's Petition.

Thy spirit, gray-haired slaveholder,
Has come to us again,
As bold, as plain, as wicked still,
As thou didst e'er sustain.

We sorrow while we listen—
But still we wish to hear
Thy lips unseal that callous heart,
And tell what wrong is there.

We wish to hear that voice from thee,
Because it lifts a head
Of that pro-slavery Cerberus,
Which thou and thine have bred—

It lifts a head, at which to hurl
The darts of slavery's foes;
Darts that must fly invincible,
Though tyrants interpose.

Thou art a mighty slaveholder!
And myriads 'round thee throng,
To worship thee, their candidate,
With speech, and shout, and song.

Thou art the representative
Of tyrants' cursed laws;—
A proud and boasted champion,
To vindicate their cause.

As such, we like to see thee,
Goliath-like, stand forth,
Where some meek stripling, David,
Can meet thee from the North.

Where Charles, in David's armor,
Sustained by God's own vow,
Can throw a truth-laved pebble-stone
To pierce thy brazen brow—

We gazed—we listened eagerly—
We heard the pebbles fly!
If, in our hearts thou lived,
'Twas living but to die.

Dead, till repentance animates,
And justice marks thy way;—
We fear till we to dust return,
And Clay returns to clay.

Curse not for this, we pray thee;
We love, while we condemn:
Thy bleeding brethren know it—
We toil, we plead for them. E. W. S.

From the Voice of Freedom.

LUCRETIA MOTT.

I cannot better introduce the subjoined beautiful stanzas, than in the words of a private letter from the author, accompanying them, and explaining the occasion of them to myself. He says:

DEAR CHARLES.—I see by the "Voice," that you have heard of our friend, Mrs. Mott's, visit to the South. Her courage was truly great. Very few of the Baltimore Friends stirred by her, and many even intimated that her meeting would be productive of violence if she persisted in expressing her sentiments on the slave question. But she triumphed most nobly over it all. She had several meetings for colored people while south of "the line," and no doubt gave, (as she did here, last winter,) great consolation to many of that most deeply aggrieved portion of our race. The lines which you will find below were written with reference to these facts, and express but faintly my admiration of her magnanimity of soul.

Most noble woman! calmly and serene
In the pure strength of faith and conscious power,
While Love and Truth, twin-angels, with fair mien,
Sweet hymning, lead thee through the clouds that lower
Around thee, to the light whose dazzling sheen
Repays thee for the gloom of that dark hour,
Thou journeyest, and those angels while still sing
Of life's true pilgrimage, unfaltering.

Thine is that glad and holy faith which tells
That man shall not forever be a prey
Unto his fellow-man—whose splendor wells,
Fresh from the source of everlasting day;
Thine is the hymn which loud and louder swells
And yet shall swell until have died away
The mingling cries of war, oppression, hate,
And wrong, which long have laid earth desolate!

Borne from earth's varied climes, has pierced to thee,
In the dread terror of its human cry,
The voice of the oppressed;—tumultuously
Blend the wild, myriad voices in the sky,
Of all the weak and crushed who seek to flee
From the oppressor's hand—who, when they fly,—
Among life's toils and pit-falls lose their way,—
Again unto their brother are a prey!

Thy human heart still uttereth back its voice
To all the sore oppressed in utter need,
And God's down-trodden poor do still rejoice
In thy deep, cheering tone and kindly deed;
For, universal in its own free choice,
Thy soul no barrier owns in clime or creed,
And cannot turn from life's despairing cry,—
From its dread pangs of want and agony!

What shall it be to thee if thy great name
Fade early from the shadowy page of time,
And heard no more, the story of thy fame,
Lost be the history of that life sublime?
That pure life's lofty music—still the same—
Shall mingle with the high and mighty chime
Which shall go sounding on through ages dim,—
An endless anthem.—an undying hymn!

Yet Error's thronging shapes, so dark and dim,
Beckon thee ever, in a gloomy band,
But vainly;—why should'st thou, for their wild hymn,
Leave the bright sunshine of that radiant land,
To follow fleeting shadows false, that swim
Beyond its boundaries, and elude the hand
Which they with syren-voice have lured away
From the broad splendor of eternal day?

Oh! faint not! We will trust in thee that thou
Wilt falter not, though round thee gather yet
The clouds of scorn and hate;—that still thy brow
Shall be serene—the smile of hope be set
Upon thy features—that thy soul will bow
And bear its heavy burdens—nor forget
That hunted unto death—reviled, denied,
For love and truth the "blessed Jesus" died.

WORCESTER.

YORK, Pa. January, 1843.

THE PASSAGE.

TRANSLATED FROM THE GERMAN OF UHLAND.

Many a year is in its grave,
Since I crossed this restless wave,
And the evening, fair as ever,
Shines on ruin, rock, and river.

Then in this same boat beside,
Sat two comrades old and tried;
One with all a father's truth,
One with all the fire of youth.

One on earth in science wrought,
And his grave in silence sought;
But the younger, brighter form,
Passed in battle and in storm.

So, when'er I turn mine eye
Back upon the days gone by,
Saddening thoughts of friends come o'er me,
Friends, who closed their course before me.

Yet what binds us, friend to friend,
But that soul with soul can blend—
Soul-like were those hours of yore—
Let us walk in soul once more!

Take, oh boatman, twice thy fee—
Take—I give it willingly,—
For, invisibly to thee,
Spirits twain have crossed with me.

Miscellany.

MISS EDGEWORTH AT EDGEWORTHSTOWN.

BY MRS. S. C. HALL.

The demesne of Edgeworthstown is judiciously and abundantly planted; and the dwelling-house is large and commodious. We drove up the avenue at evening. It was cheering to see the lights sparkle through the windows, and to feel the cold nose of the housedog thrust into our hands as an earnest of welcome: it was pleasant to receive the warm greetings of Mrs. Edgeworth; and it was a high privilege to meet Mrs. Edgeworth in the library—the very room in which had been written the immortal works that redeemed a character for Ireland, and have so largely promoted the truest welfare of human-kind. We had not seen her for some years—except for a few brief moments—and rejoiced to find her in nothing changed; her voice as light and happy, her laughter as full of gentle mirth, her eyes as bright and truthful, and her eyes as expressive of goodness and loving kindness, as they had ever been.

The library at Edgeworthstown is by no means the reserved and solitary room that libraries are in general. It is large, and spacious, and lofty; well stored with books, and embellished with those most valuable of all classes of prints—the suggestive; it is also picturesque—having been added to, so as to increase the breadth—the addition is supported by square pillars; and the beautiful lawn, seen through the windows, embellished and varied by clumps of trees, judiciously planted, imparts much cheerfulness to the exterior. An oblong table in the centre is a sort of rallying point for the family, who group around it, reading, writing, or working; while Mrs. Edgeworth, only anxious upon one point, that all in the house should do exactly as they like, without reference to her, sits quietly and abstractedly, in her own peculiar corner, on the sofa; her desk, upon which lies Sir Walter Scott's pen, given to her by him when in Ireland, placed before her upon a little quaint table, as unassuming as possible. Mrs. Edgeworth's abstractedness would puzzle the philosophers; in that same corner, and upon that table, she has written nearly ALL that has enlightened and delighted the world; there she writes as eloquently as ever, wrapt up, to all appearance, in her subject, yet knowing, by a sort of instinct, when she is really wanted in dialogue; and, without laying down her pen, hardly looking up from her page, she will, by a judicious sentence, wisely and kindly spoken, explain and elucidate, in a few words, so as to clear up any difficulty, or turn the conversation into a new and more pleasing current. She has the most harmonious way of throwing in explanations; informing, without embarrassing. A very large family party assemble daily in this charming room, young and old bound alike to the spot, by the strong cords of memory and love. Mr. Francis Edgeworth, the youngest son of the present Mrs. Edgeworth, and, of course, Miss Edgeworth's youngest brother, has a family of little ones, who seem to enjoy the freedom of the library as much as their elders; to set those little people right, if they are wrong; to rise from her table to fetch them a toy, or even to save a servant a journey; to mount the steps and find a volume that escapes all eyes but her own, and having done so, to find exactly the passage wanted, are hourly enjoyments of this most unspoiled and admirable woman. She will then resume her pen, and, what is more extraordinary, hardly seem to have ever frayed the thread of her ideas; her mind is so rightly balanced, everything is honestly weighed, and she suffers no inconvenience from what would disturb and distract an ordinary writer.

This library also contains a piano; and occupied, as it is, by some members of the family, from morning till night, it is the most unstudied, and yet, withall, from its shape and arrangement, the most inviting of *cheerful* study—the study that makes us more useful, both at home and abroad—of any room we have entered. We have seen it under many circumstances; in the morning early—very early for London folks, yet not so early, but that Miss Edgeworth had preceded us. She is down stairs before even, and a table, heaped with roses, upon which the dew is still moist, and a pair of gloves, too small for any hands but hers, told who was the early florist; then,—after the flower-glasses were replenished, and a choice rose placed by each cup on the breakfast-table, in the next room, and such of the servants as were Protestants, had joined in family worship, and heard a portion of scripture read, hallowing the commencement of the day;—then, when breakfast was ended, the circle met together again in that pleasant room, and daily plans were formed, for rides and drives; the progress of education, or the loan fund was discussed; the various interests of their tenants, or the poor, were talked over, so that relief was granted as soon as want was known. It is, perhaps, selfish to regret, that so much of Miss Edgeworth's mind has been, and *is*, given to local matters; but the pleasure it gives her to counsel and advise, and the pure happiness she evidently derives from the improvement of every living thing, is delightful indeed to witness.

But of all hours, those of the evening, in the library at Edgeworthstown, were the most delightful; each member of the family contributes, without an effort, to the instruction and amusement of the whole. If we were certain that those of whom we write would never look upon this page—if we felt it no outrage on domestic life—no breach of kindly confidence—to picture each individual of a family so highly gifted, we could fill our number with little else than praise; but we might give pain—and we believe give pain—to this estimable household; and, although Miss Edgeworth is public property, belonging to the world at large, we are forced, every now and then, to think how the friend we so respect, esteem, and love, would look, if we said what—let us say as little as we will—she would deem, in her ingenuous and unaffected modesty, too much; yet we owe it to the honor and glory of Ireland, not to say *too* little. It was, indeed, a rare treat, to sit, evening after evening, by her side, turning over portions of the correspondence kept up with her, year after year, by those "mighty ones," who are now passed away, but whose names will survive with hers, who—God be thanked!—is still with us; to note the playfulness of a wit, that is never ill-natured; to observe how perfectly justice and generosity are blended together, in her finely-balanced mind; to see her kindle into warm defence of whatever is oppressed; and to mark her indignation against all that is unjust or untrue. We have heard Miss Edgeworth called "cold." We can imagine how those who know her must smile at this; those who have so called her, have never seen the tears gush from her eyes, at a tale or an incident of sorrow, or heard the warm, genuine laugh, that bursts from a heart, the type of a genuine Irish one, touched quickly by sorrow or by joy. Never, never, shall we forget the evenings spent in that now far away room, stored with the written works, and speaking memories of the past, and rendered more valuable, by the unrestrained conversation of a highly educated and self-thinking family. Miss Edgeworth is a living proof of her own admirable system; she is all she has endeavored to make others; she is TRUE, fearing no colors, yet tempering her mental bravery by womanly gentleness—delighting in feminine amusements—in the plying of her needle, in the cultivation of her flowers; active, enduring—of a most liberal heart; understanding the peasantry of her country *perfectly*, and while ministering to their wants, careful to inculcate whatever lesson they most need; of a most cheerful nature—keeping actively about, from half-past six in the morning until eleven at night—first and last, in all those offices of kindness that win the affections of high or low; her conversational powers unimpaired, and enlivening all by a racy anecdote, or a quickness at repartee, which always comes when it is unexpected.

It is extraordinary, that a person who has deserved, and is treated with so much deference by her own family, should assume positively no position—of course it is impossible to converse with her, without feeling her superiority; but this is *your* feeling, not *her* demand. She has a *clearness* in conversation that is exceedingly rare; and children prefer it at once—they invariably understand her. One advantage this distinguished woman has enjoyed above all her contemporaries—two, indeed—for we cannot call to mind any one who has had a father so capable of instructing and directing; but Miss Edgeworth has enjoyed another blessing. She never wrote for bread! She was never *obliged* to furnish a bookseller with so many pages, at so much per sheet. She never received pay for "a quire of Irish pathos," or "a ream of Irish wit." She was never forced to produce humor when racked by pain, nor urged into the description of misery, by thinking over what she had herself endured; this has been a great blessing. She has not written herself out, which every author, who has not an independence, must do, sooner or later. It is to their high honor that women were the first to use their pens in the service of Ireland—we do not mean politically, but morally. For a number of years, a buffoon, a knave, and an Irishman, were synonymous terms in the novel, or on the stage. Abroad, to be met with in every country, and in the first society in Europe, were numberless Irishmen, whose conduct and character vindicated their country, and who did honor to human nature; but in England, more particularly, such were considered as exceptions to the general rule, and the insulting jibe and jeer were still directed against the "mere Irish;" the oppressed peasant at home and abroad was considered as nothing beyond a "born thrall;" and despite the eloquence of their Grattans and Sheridans, the high standing taken by their noblemen and gentlemen in the pages of history, when an Irish gentleman in every-day life was found what he ought to be, his superiority was too frequently referred to with the addition of an insulting comment, "though he is an Irishman." When this prejudice was at its height, two women, with opposite views and opposite feelings on many subjects, but actuated by the same ennobling patriotism, rose to the rescue of their country—Miss Owenson, by the vivid *romance*, and Miss Edgeworth, by the stern reality of portraiture, forcing justice from an unwilling jury!—spreading abroad the knowledge of the Irish character, and portraying, as they never had been portrayed before, the beauty, generosity, and devotion of Irish nature:—it was a glorious effort, worthy of them and of the cause,—both planted the standard of Irish excellence on high ground, and defended it, boldly and bravely, with all loyalty, in accordance with their separate views.

From the London Court Journal.

MARRIAGE OF THE CZAR ALEXIS,

FATHER OF PETER THE GREAT.

In former times, a curious custom was observed in Russia, when the czar proposed to enter the holy married state. Several high officers of the court were despatched to different parts of the imperial dominions, to assemble together about fifty or sixty of the most lovely daughters of the noblest Russian families. From this *elite* of Muscovite beauty, the imperial bride was chosen. The young ladies were conducted to the Kremlin, at Moscow. There they remained, unseen by any one except the czar, or those to whom the favor was granted by imperial permission, until the solemn day, when, in the presence of his assembled courtiers and ministers, the sovereign named the fortunate fair one with whom it was his will and pleasure to share the throne.

Alexis, the son of Michael, and the father of Peter the Great, used sometimes, after the manner of Haroun al Raschid, to quit his palace in disguise, and visit, in some assumed, humble character, the houses of the citizens, and the humble huts of the peasantry. If he was recognized by any one of the nobles, or persons connected with court, they were commanded to respect his *incognito*, and were expressly forbidden to treat him with any greater degree of respect than such as might be due to his assumed rank and condition. By this means, he saw everything with his own eyes, and learned many facts, the knowledge of which would not easily have penetrated within the boundaries of a court. In this manner, he not unfrequently paid the most unexpected visits to his favorites, sat down to dinner with them, and spent a few agreeable hours in their family circles, laying aside all the etiquette of sovereignty. He was particularly fond of taking by surprise the Boyar Matweef, for whom he entertained a cordial friendship, and who was one of the principal counsellors of the crown.

One day, at a time when he was least expected, Alexis presented himself at Matweef's country house, at a short distance from the capital. He was dressed in the uniform of a captain of the imperial guard. Both host and visitor stared. Matweef, because he supposed the emperor to be far off, and in a totally different direction; and Alexis, because he beheld, at Matweef's dinner table, a young lady whose beauty powerfully attracted his attention. In obedience to the czar's injunction, Matweef received him merely as an officer of his acquaintance, inviting him to seat himself at table, and partake of the family dinner.

At first, the conversation was maintained exclusively between Alexis and Matweef; but at length the czar drew in the fair stranger to bear a part in it. He was charmed with the intelligence of her remarks, and her graceful manner of expressing herself; and he was not a little sorry when she retired, at the conclusion of the repast.

"Who is that young woman?" said he, eagerly, addressing Matweef, as soon as she had left the apartment.

"That is Natalia Nerishkin, the daughter of a poor, but estimable nobleman, whose straitened circumstances oblige him to live in a secluded village, and who has solicited me to superintend the education of his only child. I have," pursued Matweef, "executed this task to the best of my ability; and I must add, that my labor has not been thrown away. Joined to brilliant talents, and a highly-cultivated mind, Natalia possesses a gentle and amiable disposition, which endears her to every one; in short, I love her, as though she were my own daughter."

"Let her continue to pursue her education under your care," said the czar. "Spare no expense for her instruction—I will defray it; and it is not impossible I may find a husband for her. Does she know who I am?"

"No, sire, she seldom goes out, and has never seen your majesty before."

"Do not let her know my rank. Let her believe that I am merely an officer of the guards."

Alexis soon repeated his visit to Matweef's country house; and he found the beautiful Natalia more charming than on his first introduction to her. He soon came a third, and a fourth time; and at length his visits were repeated, without fail, every day. Natalia, on her part, felt daily increasing pleasure in the society of her new acquaintance; and supposing him to be merely a poor officer, and the friend of her foster-father, her behaviour toward him was marked by an unrestrained candor, which lent additional charms to her animated conversation.

Meanwhile, Matweef found himself in a very embarrassing position. He observed the daily increasing intimacy between Natalia and Alexis, yet dared not venture on any step which might tend to interrupt it; nevertheless, he felt it to be his duty to warn the daughter of his old friend against the snares of a seduction, of which she could have no suspicion. His uneasiness on this point was the greater, inasmuch as he knew that Alexis had a plan of marriage in contemplation, and he naturally concluded that the future czarina, whoever she might be, would not be very well pleased to hear of the assiduous attention of the monarch to his fair *protégée*.

The day fixed for the choice of the imperial bride was fast approaching; the Kremlin contained within its walls sixty of the fairest daughters of the Russian nobility; jewellers, tailors, and dressmakers, had all completed their orders; and everything was in readiness for the interesting day. The Boyars thronged to the capital, full of eagerness to know the family on whom the monarch proposed to confer the honor of imperial alliance. All Moscow was in motion: the troops of the garrison were paraded in front of the palace, and the ringing of bells mingled with the joyous shouts of the populace.

The grand hall of the Kremlin presented a splendid picture. The nobles were habited in their rich national costumes, adorned with costly furs; the ladies arrayed in the gorgeous silks and cashmeres of the East, whilst in every direction the eye was dazzled with a profusion of diamonds and other rare jewels. By command of the czar, all appeared masked, with the exception of the beauteous group, from which Alexis was about to select the partner of his throne.

To that group, all eyes were naturally directed. Each of the fair candidates were so remarkable for grace and beauty, that it was impossible to guess to which lady the preference might be awarded. The princess Elizabeth Barbarykin attracted a considerable share of attention; many thought that she outshone her rivals—an opinion which a certain air of self-complacency seemed to indicate that the young lady herself shared—and truly her surpassing beauty, no less than her noble descent, well fitted her to wear the imperial diadem.

Admiration and interest had reached their utmost height, when a masker entered, who eclipsed, in splendor, all the rest. He was followed by a numerous retinue. As soon as he appeared, the words, "the czar! the czar!" resounded through the hall, in a sort of buzzing whisper. How triumphant was the delight of the princess Barbarykin, when the splendid mask advanced, and graciously addressed her. She trembled, and turned pale, when he stepped aside to speak to other ladies; but he returned to her a second and a third time, and the fair Elizabeth already beheld, in imagination, the crown of her head, and her rivals at her feet.

Meanwhile, a quiet spectator of the passing scene, Natalia Narishkin, simply dressed, and unadorned by either gold or jewels, sat in the remote corner of the hall. She was accompanied only by old Matweef; but they were soon joined by their friend, the captain of the guards, who made himself known to them; though, like the rest of the company, he was masked. Natalia, with her accustomed frankness, entered into conversation with him, and inquired whether the czar had yet determined his choice.

"Not yet," answered Alexis. "But permit me to conduct you to a place higher up the hall, where you will have a better view of his majesty, when he unmasks."

"Excuse me," said Natalia; "I prefer remaining here."

"But who knows," pursued Alexis, smiling, "whether his majesty might not make a choice of you, if he saw you?"

"Indeed, captain, I am not ambitious of so high an honor. I seek not to rival princess Barbarykin."

"You are too diffident of your own merits, Natalia. You may, perchance, be destined to ensure the happiness of your sovereign—of your country."

"My hopes of happiness are centered in a far humbler destiny," replied Natalia, with a sigh, whilst her eyes were suffused with tears.

Had Alexis wanted proof that he was beloved by Natalia, the tone in which these words were uttered, must have convinced him. In an ecstacy of joy, at finding the humble captain preferred to the powerful monarch, he advanced to the centre of the hall, and exclaimed, in the tone of one accustomed to command, "Unmask!"

The buzz of conversation was instantly hushed, and unbroken stillness prevailed. Every eye was directed to Alexis, and every heart beat high with intense anxiety. Who can describe the confusion of princess Barbarykin, when, on the removal of masks, she discovered that the gallant individual who had addressed to her so many flattering compliments, was no other than Chopkin, the court fool! And how great was the astonishment of all present, when the czar himself, placing the crown on the brow of Natalia Narishkin, exclaimed, "Boyars of Moscow, behold your Czarina!"

THE BLESSINGS OF AGRICULTURE.

Extracted from Mr. Colman's Agricultural Address, at Rochester, New-York.

In proportion as we cultivate and enrich our lands from their own resources, under a judicious arrangement and management, they become constantly more and more fertile. By the beneficent constitution of Divine Providence, the earth, while it contributes to the support of man and beast, is designed to become more productive, or to keep up its richness, from its own activity. It is like the fountain of true charity, and beautifully emblematical of the divine beneficence; the more it expends, the more its abundance increases. It is like the human mind; the more active it is rendered, the more its powers are invigorated; the more it does, the more it can do; and the more its treasures are poured out, the more its fulness is enlarged. The great object of the art of agriculture is therefore yet to be achieved. What has been done once, can be done again. There is no monopoly of power in this case. Nature is uniform in her laws and operations. It is an old saying, that "fortune favors the brave;" that is, men find their power increase with their activity: according to the Latin proverb, "they are able because they believe themselves able." In many respects they command fortune. Taking advantage of the simplest of nature's laws, and using her forces as she designed they should be used, she is never wanting on her part, but seconds every effort for improvement; and the more readily and cheerfully, as these efforts are the more spirited, energetic, and determined. If any man has raised one hundred bushels of corn, or sixty bushels of wheat, to an acre, who will pretend that it cannot be done again? No farmer, who deserves to be called a farmer in the highest sense, and to take rank among the nobles of this nature's nobility, the lords of the soil, ough to remain content until he has done it. When he has accomplished this, then he should not be satisfied until he has done even much more than this. There is undoubtedly a limit beyond which we cannot advance. All human attainments are necessarily finite. But who knows where this limit is? Who ever went so far as to be certain that he could go no farther? The difference between that which cultivation has produced already in some hands, and that which is ordinarily produced, is very great, and sufficient to occupy the enterprise and ambition of most farmers for a long time to come. But let them make the attempt to do all they can do, or rather all that can be done. They may not succeed at once. Few men succeed at once in any great enterprise. But let them try again, and again, and again. If, after doing their best, they fall short of the goal of their hopes and expectations, yet there is a great pleasure in trying. There is a great satisfaction to a generous mind in the mere pursuit of a good and useful object. An immense benefit comes to the community from an example of intelligent and persevering exertion. Let there be a generous ambition, and a constant stimulus to enterprise in all the departments of human industry and activity. When the heart beats, the impulse is felt throughout the frame; and you cannot quicken the stream of life in any one part, without accelerating the circulation through the whole body. Go on, then, trying always to do better and better. The farmers have been too often the sport of the rest of the community for their sluggishness, their indifference to improvement, and their incredulity in respect, both to what may be done, and even in respect to what has been done, where anything extraordinary has been effected. Injustice has often, but not always, been done to them in this matter. They should shake off this apathy. They should wake up. While every other art is advancing in the career of improvement, almost with the speed of a locomotive engine, they should whip up their team, and not be distanced in the competition. There is a beautiful circumstance connected with agricultural emulation. In many of the pursuits of life, one man gets rich by making another man poor. He climbs the ladder by putting his foot on another man's shoulder; or, he builds his own dwelling out of the fragments of his neighbor's, which he has undermined. This is often a crying injustice, and inflicts many bitter mortifications, or arouses vindictive and tiger passions. Emulation in agricultural improvement enkindles no such baleful fires. A man can make no improvements in husbandry, without at once extending the knowledge and advantages of them to others. The enlargement of the capacities of the soil, and every increase of its productions, confers an immediate benefit upon the whole community.

FORMATION OF CHARACTER.

BY HORACE GREELY.

One of the fatal vices of our system of practical education, is the low estimate which we put upon labor. On this subject the world is not so specious and hypocritical as upon others, but wears its fault jauntily and with an air. In the divine order, labor is not merely a universal duty, but a universal necessity. Whoso will not work, shall not eat, is the immutable law; and he who strives to evade it, but vainly lacerates himself on the sharp thorns which everywhere hedge in the narrow path of right. Take what you need at the bounteous table of nature, says the decree, but pay its price. Fruitless the effort, preposterous the desire, to obtain by trick what can only come by equivalent. The fisherman is caught in his net—"the engineer hoisted by his own petard." The schemer reaches forth his eager hand to the fruit that looked so tempting on the bough, and grasps, not what he coveted, but apples of Sodom—fair without, but bitterness and ashes. What was coveted as luxury, unduly acquired, has become disease, satiety, and death. All history, all tragedy, all romance, is full of this; yet the blind world goes on scheming to circumvent God, and enjoy the pleasure without fulfilling the condition; as though all that the wise have observed, and the good have written, for its admonition, were but a shallow fable, invented by the cunning of those who have to secure themselves against the covetous assaults of those who have not. In fact, all vice, all transgression, roots itself in this fundamental error, that the laws of the universe, which have vindicated themselves from eternity, may, in this particular instance, be evaded—that the good which is coveted may be separated from the condition which underlies it—that the magnet will for once have a positive pole and no negative—that there shall be summer without winter—day without night. To detach the sensual good from the moral good—the enjoyment from the use—the transient from the everlasting—has been the struggle of perverted humanity through sixty centuries of wretchedness. Monstrous delusion! idle dreamings of a disordered intellect. The stone rolled with subtlest intent to the summit of the precipice, rebounds instantly and vehemently to the bottom, overthrowing the contriver in its headlong career. If the primary requirement may be evaded, the penalty is swift, unrelenting, inevitable.

Now this first great lesson of moral truth, which all clear-sighted experience must teach, is one which is but blindly, imperfectly taught at all, but which is utterly set at naught in our popular inculcations with regard to labor. What child of affluence, or even of want, is duly taught that if he would truly enjoy, he must so live as to increase the means of enjoyment—if he would eat, he must work? Love for love; truth for truth; service for service; this is the coin he must pay; for none other will be accepted. If he seek to procure these by force or subtlety, he obtains not what he desires, but only the counterfeit, which only his own correspondent corruption blinds him from perceiving to be as different from the thing sought, as light from darkness. Let us not wait, then, for the world to teach this great truth, through that rugged experience which is but another term for suffering. The child which is practically taught in the little world of home, that labor is a burden and well nigh a disgrace—that service is rightfully of constraint, and not of affection—that the great end of life is not nobly to do, but skillfully to avoid doing—that the service which requires humbler faculties and ruder culture than some daintier avocations is therefore less honorable and meritorious—that the duties and obligations of the servant, and the served, are not mutual and kindly—that child has received already a moral perversity, which not thousands of sonorous homilies—not years of scowling pride, and gnawing disappointment, and the drear vacuity of unloved existence, shall thoroughly efface from his being.

There remains one other monstrous error of our fireside education, which I cannot refrain from exposing, though I am aware that it is less common than those I have already reprehended, and in fact is but an offshoot from them—a branch of that great Upas of false formation of character, whereof I have endeavored to expose the gnarled and writhing roots to general scrutiny and abhorrence. I allude to the fatal practice of *paying for virtue*, or rewarding, with adventitious indulgence, acts of integrity and of duty. As in its nature and origin, this is a compound of most of the errors I have enumerated, so it is in its consequences more pernicious than any one of them. The child which for performing a task nimbly and faithfully, for acquiring a lesson rapidly and thoroughly, is rewarded with some dainty confection or glittering toy, you have doubly corrupted: first, in making that a task, which, being a duty, should also be a pleasure in itself; secondly, in pampering an appetite or a craving which, being factitious, cannot fail to be evil. If that task were not properly his—if that lesson were not of itself worth acquiring—you should not have imposed it. If it were, you have blinded him to its true worth and meaning; you have made that which was a simple and true action, no longer such, but a finesse—a dextrous feat—a sinister calculation. The child thus paid to do right, will soon have learned not to do right without payment. It will not accept the harvest as the proper recompense of its toil and culture, but will clamor to be paid beside for sowing and nurturing it. Worse even than this is the delusion implanted, that daintier food and daintier toys are of more value than elevating knowledge and habits of healthful industry—it fact that they are of any value at all.

God never promised a reward thus detached from, and alien to, the obedience it would recompense; the devil promises, but never pays. It is absurdity to desire, madness to expect anything like it.

INFLUENCE OF THE CHURCH.

The New-York Morning Post thus speaks of the late debates on the abolition of capital punishment:

The opposition of this great and benevolent reform of the day seems to have sprung from the Church. On the side of the hangman, we saw arrayed, two reverend dignitaries, who strained every nerve—for what? to meliorate the condition of society?—no! but to confirm and strengthen one of its most barbarous laws, its foul and wicked code of blood. On the other side, we saw laymen, engaged in the active pursuits of life, making no pretensions to be teachers of the benignant and beautiful morality of Christ, equally zealous with the reverend opponents. But, unlike them, in the hallowed and philanthropic attempt, to wipe the red stain from our statute books, and diffuse a spirit of goodness and love through our legislation. The watchwords of the clericals were, "the gallows and the gospel;" that of the seculars, religion and reform. Would it be misrepresenting the fact, to say that, in this particular instance, we have a striking exemplification of the relative position, in all other social movements, of the Church and the world.

We remember that a few years since, a clergyman somewhat distinguished in the Episcopal church, wrote a book, called Protestant Jesuitism, in one chapter of which he maintained that the world was much better than the Church. If his doctrine was true then, as we believe it was, it is much more true now. The world is far in advance of a large portion of the Church. While the churchmen have been exhausting their energies in impossible attempts to strike a balance between old and exploded systems of theology, the world has been going forward in the knowledge of truth, and from experience, has learned the necessity for a better practice than that which has been all along taught by the Church. A higher ideal for society has possessed the minds of men engaged in the actual conflicts of life, than that which animates the Church. In fact, as far as the moral and spiritual elevation of mankind is concerned, the Church is a dead agent. It has no vitality, no strong power, hardly any faith. When its more active members, even, would accomplish some practical good, they are obliged to step outside of the church organization, and erect an independent organization of their own. How long had the Church preached and thundered its dogmas and anathemas, without reforming one drunkard, or arousing the conscience of a single moderate rum-drinker? What social vice can it lay its finger upon, and say that it has been removed through its agency? And are not all the great reforms that have been effected for the last twenty years, the work of men acting separately from the church organization? What means this vast and mighty temperance reformation, which appears to have run over society with the rage of an epidemic? Have the churchmen ever looked into the secret significance of this fact? Is it not a loud expression of dissatisfaction with the labors of the Church? Jesus Christ intended that His Church should be the great reforming agent of society; His pretended followers have made it a stumbling-block and a restraint. The only life it ever manifests, is the spasmodic or galvanic life, which is shown during what are called its revivals, or those periodical states of artificial excitement which convulse it "between sleep."

Do we mean by this, to bring the Church into contempt? By no means. We merely desire to show that it can be aroused from the false and hurtful attitude in which it has been placed.

From the Ohio Star.

A LADY PREACHER.

The Washington correspondent of the Pittsburgh Gazette, under date of January 16th, relates the following respecting the famed LUCRETIA MOTT:

"Yesterday evening there was a very large meeting held at the Unitarian Church, in this city, by the appointment of Lucretia Mott, a minister of the Society of Friends, of Philadelphia. The house is large, but was filled—many were obliged to stand, for want of unoccupied seats, and a great many who came, could not gain admittance at all. I was told by Mr. Arnold, of Tennessee, who sat near me, that there were near forty members of Congress present. The speaker being a woman, and one who is not perhaps equalled by any of her sex, in the United States, in eloquence and exalted intellectual attainments, I have heard much admiration expressed to-day of the sermon that was preached by her on last evening and yesterday; and I was told of one woman who was on the point of raising both hands in astonishment, when she beheld a little woman, of graceful form and manners, rise before so large an audience, composed of members of Congress, officers, and judges, and literary men, and proceed to address them in such a calm, deliberate, yet forcible and eloquent manner. To say nothing of the intrinsic importance of the subject (the subject of religion) which is always the topic of her public discourses, there is not probably a man in either branch of the legislative councils of this nation, who could entertain an audience better.

"She spoke for some time upon the cardinal points of the doctrine of the popular churches of the day, and whatever exception may be taken by orthodox believers to her arguments, they will not attempt, I should presume, to refute them by any other means than to show that they are not sanctioned by general content and common usage. This they could easily do.

"She dwelt beautifully upon the subject of war and intemperance; and when she touched upon the tender chord, (says my friend T. W. D. who sat near an extensive slaveholder, and a member of Congress,) *he* [illegible] She handled the slave question in a masterly manner, and enlarged without mercy upon the evil in its various aspects, political, social, and religious; saying however, that she knew where she stood, and that she labored under all the disadvantages of a woman breaking through the prescribed customs of the times.

"Though delivered by a Quaker, who never speak otherwise than extemporaneously, this sermon should not be lost. By considerable effort, I was enabled to report it at length, and shall have it published. It was, in a great measure addressed to our rulers, and those of them that did not *hear* it, I intend shall *see* it."

Miscellaneous Items.

Jews.—On the third instant, a new German synagogue was consecrated in this city. There are now six synagogues, and over ten thousand Jews, in New-York. The emigration is now very great. The severe oppression to which the Jews are yet subject in Poland, Bavaria, and other parts of Germany, drives them to the land of religious freedom, where every man may worship his Maker after the dictates of his own conscience.

Flogging in the Navy.—A correspondent, in alluding to the subject of "colting" on board of United States vessels, says—"I have served three years on board of a man-of-war, and I undertake to say that the colting, as it is allowed, is cruelty. I have seen old men, with grey hairs, tied up by order of an upstart of a midshipman, and receive twelve lashes with the colt, merely for getting an extra lot of grog. And this is not all. I have seen eight men flogged with a dozen lashes each, because one of them answered "hallo!" instead of "sir," when spoken to. This was done on board of the Ohio. Sir, I have seen the blood run from the backs of those who have merely received the "gentle slaps," as some would have it. I say cruelty of the worst kind is practised on board of the ships of war, after they leave home, notwithstanding some of their officers may wear the cloak of religion. [*Boston Post.*

Effects of Millerism.—The other day, a woman was taken out of the Harlem railroad cars, in such a state of raving madness, that it required four persons to hold her. Her insanity was occasioned by the influence of Millerism.

Churches in Boston.—There are in Boston no less than seventy churches. Twelve are Baptist, six Episcopal, eight Methodist five Roman Catholic, six Universalist, two Lutheran, one Swedenborgian, or New Jerusalem, the rest Congregational. In 1820, there were but twenty worshipping societies—now there are upwards of eighty.

The Religions of the United States.—The following statement of the religious population of the United States, is said by the Rochester Democrat, to be derived from various sources—several of which are authentic:

Baptists,	4.000.000.	Dutch Reformed,	450,000
Methodists,	3,000.000,	Friends,	220,000
Presbyterians,	2,175.000,	Unitarians,	180.000
Congregationalists,	1,400 000,	Dunkers,	30,000
Rom. Catholics,	1,300.000,	Mormonites,	19.000
Episcopalians,	1,000.000,	Shakers,	6,000
Universalists,	600,000,	Moravians,	5,000
Lutherans,	540,000,	Swedenborgians,	6,000

Church of the Disciples.—An anti-sectarian church worships in Amory Hall, Boston. It was organized in April, 1841, and now numbers 125 members. There are some peculiarities about their organization, and mode of worship, that excite the curiosity of the public. The pews in the church are free; the exercises or public worship open to the congregation. They acknowledge no distinction between clergy and laity; and their whole covenant and creed is embraced in these three brief sentences.

We, whose names are subscribed, unite together in the following faith and purpose:

Our faith is in Jesus, as the Christ, the Son of God.

And we do hereby form ourselves into a church of his disciples, that we may co-operate together in the study and practice of Christianity

A similar church has been formed in Brooklyn L. I. *Essex Transcript.*

A Child of Nature.—A Penobscot Indian was lately sentenced to thirty days imprisonment in the jail at Bangor, Me. The day after his commitment, his wife presented herself and four children to the jailor, to help serve out her husband's sentence, supposing that if they paid five days, it would be counted as thirty days, and would entitle the father of the family to a discharge.

Hard Times in Pennsylvania.—A member of the legislature, says the Harrisburg Capitolian, received a letter from an intelligent constituent living in Juniata county, in which it was stated that a waggon and six horses were lately sold at a constable's sale, in Tuscarora Valley, of that county, for *three* dollars; and that a hatter was lately sold out in Lewistown, Mifflin county, at the sale of which wool hats brought *two cents* and fur hats *twenty-five cents*. If this is not an indication of hard times, we do not know what is.

Progress of Temperance.—A select committee of the legislature of New-York has reported in favor of appropriating $3,000 for the purchase of a number of the celebrated engravings of the Pathology of Drunkenness, (showing the diseased state of a drunkard's stomach) to be posted up in sailing vessels of all kinds, whether in sea, lake, or river, in order to counteract the temptation of intemperance.

The "Liberty Bell," for 1843.

THE "LIBERTY BELL," FOR 1843, IS FOR SALE, A